

EXAMINING THE FEARS OF THE HEALING AND DELIVERANCE
MINISTRY: A QUALITATIVE STUDY IN A RURAL
AFRICAN AMERICAN BAPTIST CHURCH

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ABSTRACT

EXAMINING THE FEARS OF THE HEALING AND DELIVERANCE MINISTRY: A QUALITATIVE STUDY IN A RURAL AMERICAN BAPTIST CHURCH

by
Roslyn Clark Thomas
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The context is the First Baptist Church in Clifton Forge, Virginia. The healing and deliverance ministry often times cause groundless fears amongst Baptist believers. If Baptist congregations learn to properly provide biblical education via workshops and conferences that prepare individuals regarding the demonstrations and revelation of God's power to heal and deliver via the Holy Spirit in Jesus name, then more Christians could embrace rather than negate the manifestation of God's presence as deliverer. A two-day workshop was developed that addressed the fears and theorized the truths and steps to appropriate God's healing and deliverance. The research method was qualitative.

DEDICATION

I give honor to my Lord and Savior Jesus Christ who birthed the desire to embrace the healing and deliverance ministry. I dedicate this work to the First Baptist Church of Clifton Forge, Virginia, to my son William E. Thomas, Jr., and to my sister Ettrula Moore. Special thanks to the following for their guidance through the writing process: Rev. Dr. James Harrison, Rev. Dr. Robert Sawelle and my editor Rev. Dr. Lori Spears. Thank you for your advice and loving encouragement to complete this portion of God's assignment in my life. I love you all.

INTRODUCTION

The context of this project is the First Baptist Church in Clifton Forge, Virginia. The healing and deliverance ministry may cause groundless fears amongst Baptist believers. If leaders of Baptist congregations learn to properly provide education via workshops and conferences to prepare individuals regarding the demonstrations and revelation of the Holy Spirit to heal and deliver, then more Christians could embrace the manifestation of God's presence as Jehovah Mephalti, the Deliverer.

Chapter two serves as the biblical foundations chapter. Deliverance is the process of being made spiritually whole in one's soul. To negate Jehovah Mephalti, our deliverer, is to negate this restorative healing process which is called *sozo*. In 1 Corinthians 6:19, Christ calls believers the "temples of the Holy Spirit." Another supporting text is found in Ephesians 2:21-22, which declares that the body of Christ is the "dwelling of God in the Spirit." The temple scene found in Matthew 21:12-14 says, "Then Jesus entered the temple and drove out all who were selling and buying in the 'Temple' and overturned the tables of the moneychangers and seats of those who sold doves. He said to them, 'it is written, my house shall be called a house of prayer, but you have made it a den of robbers.'" This text is a typology of God as deliverer displaying an action of "driving out" that was done by Jesus. The word *ekballo* is a Greek word that means to cast out, expel, eject, or violently thrust forward. Just like Jesus used a whip to *ekballo* the money changers' tables situated at the steps of the temple, we are to drive out any evil forces

bombarding our bodies or temples. Solomon's Temple was a replica of this temple. The word temple (*naos*) typically references the meeting place of God. Just as Jesus drove out evil from the entrances or doors of Solomon's Temple, we are to drive out demonic forces from every entry point within us.

Chapter three focused on the historical perspective. There is an evidential battle against the power of God demonstrated within the Pentecostal movement, especially within the Baptist denomination, even with verifiable evidence of reported miracles, signs, and wonders. As declared in Acts 1:8 in reference to the Holy Spirit, "we would receive power when the Holy Ghost has come upon us." Two men, one African American and one Caucasian, spearheaded what is called the Azusa Street Revival that epitomizes this theological foundational movement of the Holy Spirit, also known as Pentecostalism.¹ Documented proofs were recorded in the *Apostolic Faith* newsletters beginning in 1906. The Azusa Street Movement and other Pentecostal ministries such as Toronto Blessings and the Vineyard experienced an onslaught of attacks from the devil attempting to limit God's deliverance ministry. While the Bible reports the historical occurrences of the manifestation of glossolalia, which is speaking in an unknown tongue in unintelligible languages inspired by the Holy Ghost, and other supernatural occurrences of healing and deliverance, Pentecostals report that we are living this same empowerment today. In fact, in the book *Receive Your Miracle Now: A Case for Healing Today*, Bob Sawvelle posits that visually experiencing miraculous occurrences could only

¹ Donald Dayton, *Theological Roots of Pentecostalism* (Peabody, MA: Hendrickson Publishers, 1984), 19-22.

be manifested by the hand of God.² The historical movement is making history even today, but Baptists do not embrace the fullness of the movement called Deliverance.

Chapter four focuses on the theological perspective of the research topic. As a Baptist, a word that I created to mean that I hold to the Baptist ordinances of Baptism and the Lord's Supper, I believe in the Pentecostal beliefs of the miraculous power of the Holy Spirit. Baptist and Pentecostals believe in the Trinity of God and that God gave us the Holy Spirit to guide us. The problem is most African American Baptist believers fallaciously hold to the "once saved, always saved" mindset that causes them to believe there is no possibility of demonic oppression or possession. God is a covenant (*diatheke*) keeping God; therefore, God establishes that a covenant relationship is upheld by God as the initiating party in the agreement.³ The scriptures support that God keeps his covenant; however, most Baptist believers fallaciously think this truth negates the possibility of demonic oppression. Due to Satan's regular bombarding of the Kingdom of God, a full understanding of demonology must be attained.

In Ezekiel 44:5, the Lord instructed Ezekiel to mark well the entry points to Solomon's Temple. There are ninety entry points in the human temple for the enemy to bombard.⁴ When Jesus stood on the temple steps in Matthew 21, angrily forcing everything that was demonic or evil from the gates or entry points of the temple, he was

² Bob Sawvelle, *Receive Your Miracle: A Case for Healing Today* (New Kensington, PA: Whitaker House, 2017), 165.

³ James Strong, *Strong's Exhaustive Concordance of the Bible* (Nashville, TN: Thomas Nelson Publishing, 1990), 22.

⁴ Alexander Pagani, *The Secrets to Deliverance: Defeat the Toughest Cases of Demonic Bondage* (Lake Mary, FL: Charisma House, 2014), 30.

demonstrating the need for us to learn to forcefully remove anything evil from our holy temples.

Chapter four provides an interdisciplinary view of the research topic. The medical field is typically the predominate discipline sought after to deal with sicknesses, diseases, and inner wounds. With the recent concerns of the ill effects of prescription drugs, other holistic healing methods have been sought. The use of medicinal methods to heal is reported in the Bible; however, most of the practices and procedures were adapted from Egyptian ways. Medicine is a necessary and viable source for healing; however, not all soul wounds or inner wounds are truly capable of being healed using medication.

Once the Church resumes the Kingdom of God's teachings that foster regularly praying for God to "deliver us from evil" as an essential message for the Church, the Church can resume its supernatural power over the demonic realm. Moreover, once the Church eradicates its fears by disarming (*apekdyoi*) or stripping down the weapon of fear, the friction of different views on how to deal with the devil will cease causing the world to see the manifested powerful effects of deliverance. This will be furthered once the Church takes all the necessary steps to not only evict demonic beings but also become a solicited source for healing.

Chapter six provides an overview of the research project. My project specifically investigated the fears that African American churches have with the deliverance ministry. The research was directed at specific questions regarding established mindsets gathered during a two-day conference. The research goal is to understand why individuals only seek medical services for inner healing, and after teaching the truth of the deliverance

ministry, realize an upsurge in the tangible anointed glory of God in the African American Baptist Church.

CHAPTER ONE

MINISTRY FOCUS

Introduction

Help us Lord is my spiritual war cry! As a pastor, there are opportunities to witness many crying out to God for help. The Psalmist declares, “God is our refuge, strength and very present help in trouble” (Ps. 46:1 NSRV). God will rescue the unsaved and God will liberate Christians from the oppression caused by the devil via the deliverance ministry. Many are called to help deliver the unsaved and the saints. The unbinding of those that are bound, in the name of Jesus, or deliverance, is appropriated through current day disciples of Christ empowered by the Holy Spirit.

In my hometown, where I pastor a predominantly African American Baptist Church, many Christians are experiencing limited deliverance and healing opportunities. Having lived in Clifton Forge, Virginia, all fifty-six years of my life, this familiarity with those within the community can sometimes bring a lack of an ability to minister deliverance or healing because they know I not only know their history but the family dynamics as well. The juxtaposition is my love for those whom I have known all my life is so deep that there is an immense desire to see deliverance realized in those who live in the Alleghany Highlands as well as those in the surrounding areas. The long exposure to an individual may create more disrespect than respect for others. Jesus said, "Prophets are not without honor except in their hometown and among their own kin, and in their own

house. And he could do no deed of power there, except that he laid his hands on a few sick people and cured them”⁵ (Mark 6:5). Chaucer's *Tale of Melibee* (c. 1386) coined the phrase “familiarity breeds contempt.”⁶

The definition of help is, "to lend strength or a means to effect a purpose or to lend assistance."⁷ The need for deliverance ministry in all the surrounding churches in the Alleghany Highlands area is vital because of the evidence of real demonic oppression. “Demonic oppression is the work of evil spiritual forces that urge us to sin, to deny God’s word, to feel spiritually dead, and/or to be in bondage to sinful things. This oppression is experienced in various ways: Physical Ailments, Spiritual Deadness, Emotional Upheaval and or Financial Difficulties.”⁸ While numerous individuals and Christians are experiencing these ailments, numerous Christians are not seeking help. The community is finding little or no reprieve from the onslaught of attacks from the enemy on both those that are "in the world" and those that are "in the world but not of the world" (Jn. 18:36).

God has slowly and systematically indoctrinated my belief in His Word to help heal wounded souls. Christians must pray to discern the imperative need to utilize His Word to bring deliverance into oppressed lives. We must also uncover the fears that negate biblical methods of healing or deliverance.

⁵ Biblical citations are from the New International Version unless otherwise stated, Mark 6:5.

⁶ Christine Ammer, *The American Heritage Dictionary of Idioms* (Branch, TX: Mifflin Harcourt Publishing Company, 2003), 1.

⁷ R. F. Patterson, *New Expanded Webster’s Dictionary* (Miami, FL: P. S. I. and Associates, Inc., 1993), 157.

⁸ Matt Slick, “What is Demonic Oppression?,” Carm.org, https://carm.org/about-demons/what_is_demonic_oppression.

Since God has established a biblical precedence to heal wounded souls and deliver those who are captive to the enemy, it is vital to ascertain why most Christians and others, particularly in the United States, are not seeking deliverance or healing for their soul. In the book, *Testing Prayer*, Candy Gunter Brown posits “that many falsifications take place...because most people can readily think of examples of high-profile ministry leaders committing fraud, it is assumed to be a frequent occurrence.”⁹ Falsification, familiarity and fears are only a sampling of issues as to why Christians are not seeking deliverance or healing. These issues may answer why the people are not seeking help, but an investigation into why most ministers do not discern when deliverance is the applicable answer to an oppressive situation; that is the culprit. Teaching ministers and laypersons alike on how to administer the fullness of salvation is necessary to help the church today. “The Greek word for *sozo* means to make well, to heal, to restore to health, to keep safe, to deliver one from penalties of the Messianic judgment, and to save from the evils which obstruct the reception of the Messianic deliverance.”¹⁰

The need for this Messianic deliverance can also be discerned at the local hospital. Chaplains serving in the psych ward will note that there are gatherings, in the psych ward, of a group of individuals who are only seeking the medical field for help but merely finding themselves in a "coma-like" state. They question us chaplains about the medicinal method of relief.

⁹ Candy Gunter Brown, *Testing Prayer: Science and Healing* (London, UK: Harvard University Press, 2012), 149.

¹⁰ Dawn DeSilva and Teresa Liebscher, *Sozo: Saved Healed Delivered, A Journey into Freedom with the Father, Son, and Holy Spirit* (Shippensburg, PA: Destiny Image Publishers, Inc., 2016), 25.

My research will uncover the fears of the move of the Holy Spirit in most African American Baptist churches. The research will uncover the biblical truths that are needed to remove indoctrinated fears of the Holy Spirit's present-day presence to heal and deliver. Christians who need help will no longer fear pursuing prophetic, powerful prayers that can provide healing and deliverance. This knowledge of the Holy Spirit's power can eliminate manifested usage of alcohol, drugs, and medical prescriptions that only mask the actual oppression. This is the driving force for the research.

The project will gather qualitative information enumerating why Christians do not recognize their empowerment and authority to administer and receive deliverance. The research will also investigate why Christian's fear and have not adapted deliverance as a method of healing in the church. Driven by the knowledge that God desires for "the people to come to Him, that he might cure them" (Matt. 21: 14), godly methodologies must be interrogated and preempted. Methods of when, why, and how to administer to wounded souls is ineluctable not only in my hometown but in the world.

Context

"A soul can be wounded from sin, (our own sin or those sinning against us), soul ties (invisible links between oneself and another person, object or thing in which demons pass between), divorce (when two become one and then separate, the tie that formed between the two souls is torn) and traumas (rejection, fear, etc.)."¹¹ With approximately 34% of the residents in Clifton Forge, Virginia living in poverty, there is much self-medicating of soul wounds with alcohol and drugs. Marijuana, crack, and cocaine are not

¹¹ Tania Francis, "The Wounded Soul," Christian Connection, last modified December 31, 2018, <http://www.christianconnection.co/index.php/healing-the-wounded-soul>.

the only drugs of choice these days. The demonic stronghold of bondage has manifested in prescribed medicine. Doctors are experiencing arrests for over-prescribing prescription painkillers. According to a *New York Times* news article by Roni Caryn Rabin, in the neighboring state West Virginia, approximately twenty-five miles from Clifton Forge, has suffered tremendously. Rabin reported, “a pharmaceutical company called McKesson was ordered to pay a 37-million-dollar settlement to West Virginia for shipping nearly 100 million doses of addictive opioids to residents over six years. The state's suit accused McKesson Corporation of putting profits ahead of residents' welfare by failing to investigate, report or stop suspicious drug orders as required by law, and fueling a widespread drug epidemic.”¹² This epidemic is spilling over into surrounding areas. Depression, mental anguish, and drug abuse are rampant in this area.

The “help” program offerings of today are not affording individuals to be able to heal. The programs are only effectuating adverse effects. For example, another prescription called Naltrexone is used to reduce cravings of opioids and alcohol. Using a substance for deliverance from substance abuse is bollix. The programs also encourage those who are bound to declare they are powerless over their disease and should “create” a spiritual foundation to aid in their recovery. How does someone who needs help create or find their own spiritual method to recover? The helpers and the helpless do not know how to come to the one and only Helper, God, via the Holy Spirit. “The Lord is our Helper” (Ps. 33:20). His name is El-Shaddai which means the “Overpowerer,” or the one who purposes to overpower oppressive opposition from our enemy.

¹² Roni Caryn Rabin, “McKesson, Drug Distribution Giant, Settles Lawsuit Over Opioids in West Virginia,” *New York Times*, May 3, 2019, <https://www.nytimes.com/2019/05/02/health/mckesson-opioids-west-virginia.html>.

Numerous individuals do not use drugs but sell drugs to supplement their incomes. "The United States is ahead of all other nations in the excessive arrests recorded. California alone has more inmates in its jails and prisons than do France, Great Britain, Germany, Japan, Singapore and the Netherlands combined."¹³ These hurting individuals are continually suffering from making regrettable decisions in life that result in literally repeated jail imprisonment. Not only does imprisonment cause suffering of shame for the captives, but the incarceration typically leads to the plight of suicidal thoughts too. Most jail visit conversations are usually centered around the depression the incarcerated individuals are experiencing.

With limited job availability, having a prison record exacerbates their life issues and only evince recidivism rates. "Social programs to keep young people out of trouble, even if they have only mixed success, come far cheaper than paying for prisons, but prisons are far more politically popular. Opening high school gyms for "midnight basketball," for instance, demonstrably lowers crime in the surrounding neighborhoods, but has often been dismissed with ridicule in political debates, even as we keep building more prisons."¹⁴ The only program for prisoners returning to this community is Virginia Cares.

Virginia Cares is not an aggressive helps program, but one that offers peer support. One local minister who was a former drug addict tends to draw struggling addicts to his church. Every church, its ministers, and laypersons must learn how to minister to those who are bound by drugs and alcohol. Jesus said, "The Spirit of the Lord

¹³ William C. Placher, *Jesus the Savior: The Meaning of Jesus Christ for Christian Faith* (Louisville, KY: Westminster John Knox Press, 2001), 150.

¹⁴ Placher, *Jesus the Savior*, 151.

is upon me because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor" (Lk. 4: 18-19). This authority of Jesus can rest on all believers. Realizing this truth, Christians can begin ministry programs that will help alleviate and eliminate these oppressions. Once free, Christians can show those delivered how to come under the obedience of Christ as their Lord.

Ministry Journey

In the Bible, the word of God declares that "Jesus is the author and the finisher of our faith" (Heb. 12:2 KJV). Webster's Dictionary defines an author as "one who creates or originates."¹⁵ The Greek word for author, *archegos*, means "chief leader, captain or prince."¹⁶ Some Bible versions use the word perfecter rather than a finisher. Jesus is the one who originates or authors the plans of God for the believer's faith walk. Therefore, all spiritual journeys begin with Christ, and when we allow Him to be the Lord of our lives, Christ will perfect our faith.

On September 13, 1963, arriving in the world just as God had authored or planned, as the seventh child, out of eight children, Virginia Clark, birthed me into the Clark family. Daddy was a strong railroad man who kept all eight of the children fed, clothed, and happy. My father, Ferdinand, tinkered with televisions and radios to make sure everything was correctly connected and functioning. Being a television and radio repairman was his second job. The goal to cause these items to reach the signal in the

¹⁵ Patterson, *New Expanded Webster's Dictionary*, 24.

¹⁶ James L. Strong, *The New Strong's Exhaustive Concordance of the Bible* (Nashville, TN: Thomas Nelson Publishers, 1990), 16.

atmosphere and produce glorious sounds and pictures typified his drive to attend church to link with God to gain strength to catapult him and his family into the blessings of God. The family attended the First Baptist Church, the first African American church, in Clifton Forge, nestled in the Appalachian Mountains of Virginia. The church was only two blocks away from home. We walked to church every Sunday.

There are cousins who often narrate stories of me always being at the church altar experiencing something. One cousin reported the weekly weeping and crying she witnessed every Sunday. The day of our salvation is memorable. While I was not the oldest youth in the church at the time (only nine years old), memories of all the other youth following along, going to the altar for salvation, as Jesus, the chief drawing agent, was drawing us are etched in memory. Being Baptist, water baptism was administered.

Andrew Fuller, an influential Baptist theologian, described baptism as 'an act by which we declare before God, angels, and men, that we yield ourselves to be the Lord's; that we are dead to the world....and risen again to newness of life.' Calling Baptism, the 'initiatory ordinance of Christianity,' he likened it to a soldier's oath of allegiance and a military uniform. The analogy of an oath is a reminder that in Baptism we are saying something to God, while the idea of a uniform suggests our confession to God is made before men. By an oath a soldier pledges his loyalty oath to a nation, and wearing a uniform identifies him as one committed to such special service. Likewise, Baptism is a means in which we yield ourselves to God, and the fact that it is done publicly makes it a sign to the world that we are members of Christ's church.¹⁷

While I may not have fully understood everything explained to me regarding Baptism in 1972, I marched to the front of First Baptist Church like a soldier headed into battle. Like a dutiful soldier, nothing stopped my drive to do battle for the Lord. Therefore, a baptism in the presence of God and a body of believers was administered. While in Israel in October of 2017, a second baptism in the Jordan river where Jesus was baptized was

¹⁷ Norman Maring and Winthrop Hudson, *A Baptist Manual of Polity and Practice* (King of Prussia, PA: Judson Press, 1963), 130.

performed. The Bible says, "as soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and alighting on him" (Matt. 3:16 NIV). Baptism speaks of the new walk-in life with Jesus as Lord; however, the ordinance is not what sustains humanity on their spiritual journey. While no one needs to be re-baptized, I waded in the water knowing this was where John the Baptist baptized Jesus. A demonstrative fresh anointing for ministry fell upon me again that day.

At the age of twenty-eight, First Baptist Church did not have a pastor. Being hungry for the word of God, I left. The knowledge of how to acknowledge God's leadings were limited until the predominantly white Foursquare Church in Covington, Virginia teachings were gleaned. This church revealed the gifts of the Holy Spirit spoken of in the Book of 1 Corinthians chapter twelve. Manifestations of the Holy Spirit sporadically invaded worship services. After five years of attendance at this church, the pastor resigned. He was offered a sabbatical to repent and restore himself from an affair. The knowledge of the pastor's failings led to a return home to the First Baptist Church. Once again, after serving in various capacities in the church, another soul wound occurred due to, yet another church hurt. Young and not being exposed to teachings on staying rooted and walking in love in the body of Christ resulted in another church hurt, which led to running from the home church again. This occurred even after attending an afternoon service at the First Church of God in Christ where a gentleman prayed, declaring, "The Lord said, Roslyn do not run." Used to only minimal prophetic utterances from the Lord, running away was the only fix known to use. This time back to the First Church of God in Christ, which is where God had spoken with instructions to not run.

There is a second baptism called the baptism or infilling of the Holy Spirit. In His teachings, Jesus referred to a time when believers would be baptized with the Holy Spirit. This is where the phrases “Baptism in and Baptism with the Holy Spirit” come from. He is talking about the experiences that occurred on the Day of Pentecost, which happened ten days after he left this earth and went back to heaven. His followers were in Jerusalem waiting for the great Jewish Feast of Pentecost. On the day of Pentecost, they were filled with the Holy Spirit. The Baptism of the Holy Spirit is an enduement of spiritual power. A gift that is available to every believer.¹⁸

Experiencing the Holy Spirit’s power in the First Church of God in Christ (COGIC) services, I was drawn to want more of the presence and power of God. While attending First COGIC, the gift of tongues manifested. The gift was not initiated at a church service but while at the laundry mat, sitting in the car reading a little pamphlet on receiving the gift of tongues, the Holy Spirit fell. In these COGIC services, the manifesting of the Holy Spirit’s power was also typically evidenced by someone being “slain in the Spirit,” which is displayed by an inability of an individual to stand up under the *kavod* or glory of God during prayer. Wow! His glory rested on me. His glory is so weighty that one cannot stand. While lying prostrate on the floor, a peace that surpasses all understanding envelopes us (Phil. 4:7). Initially, one feels weird and questions what just happened. One time my sister upon getting up from being in the glory, asked: "who pushed me on the floor?" Those who are unenlightened to the move of God, genuinely think a human just knocked them to the floor. If they pay attention, a “peace is present

¹⁸ David C. Cooper, *Experiencing the Power of the Holy Spirit* (Norcross, GA: Discover Life Ministries, 1973), 20.

that the world cannot give” (Jn. 14: 27), and that peace is so palpable that you rest on the floor in it.

God elevated me to become an evangelist in August of 2000. A COGIC evangelist must attend the State Convention for catechism before licensing. As a COGIC female evangelist, the limitations on ministry allowances are authoritarian. This archaic usage of the women in ministry “makes the heart sick, as the hope of ministering is deferred” (Prov.13:12). While I began preaching a little and laying hands along with the pastor of First COGIC there was always a longing to do more.

The longing to do more was about to be fulfilled. Right about the time of the weariness of heart due to minimal usage in ministry, God spoke again through the pastor’s wife, saying, “Roslyn the Lord said, you are going 'home' and you can do 'it.'” Home? Also, what is 'it'? She did not speak in tongues. She did not lay hands, but I felt this message hit the belly (spirit) so hard that with excitement and anxiousness, a letter was drafted to Pastor Leon Taylor and the members of the First Church of God in Christ stating that I would be leaving and going back home; yes, back to First Baptist Church. God was authoring my spiritual journey in ways, at this point, that could not be fully understood. If Christians listen to God, God will author their journeys.

The current First Baptist Church pastor had just announced his departure. Upon arrival, I cleaned the church, started a Bible Study, started a choir, and “did whatever my hands could find to do” (Eccl. 9:10). Once the church began using me to preach the Sunday morning messages, people began to get saved. Members were returning to the church. Those who left began coming back and serving again. In April 2009, First Baptist held an ordination service in order to allow me to baptize those receiving Christ. In

August 2009, they officially installed me as the Interim Pastor. Elation is an understatement. My husband did not attend church, so God established my sister Ettrula who was already serving in the church to mitigate some of my pastoral trials. She was my Aaron. In October 2013, the church held a service to celebrate calling me as the first female pastor.

Manifestations of God's power were evident; yet there seemed to be a lack of deliverance and only a strengthening of the Lord to battle current life circumstances. An inadequacy to administer, counsel and lead God's people was overwhelming.

While attending the Hampton Ministerial Conference for African American pastors, a pastor suggested I go to school to learn some of the skills of pastoring. Hurting people were coming to the church, but I did not know how to help them. My friend convinced me to attend seminary and I enrolled in the Samuel Dewitt Proctor School of Theology (STVU). As I matriculated through STVU, information was provided on instructions on how to counsel, how to preach liberation theology, how to create lessons from scratch, how to implement education within the church, and how to connect to other ministers that could become a safe space for ministers to declare their weaknesses and to gain strength to keep pressing forward in spiritual battles. My ability to craft a sermon and to learn the "art" of listening grew, but while I screamed about liberation, there were not many getting liberated from their oppression. Something is still missing. Jesus said,

The Spirit of the Lord is upon me because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor. And he rolled up the scroll, gave it back to the attendant and sat down. The eyes of all in the synagogue were fixed on him. Then he began to say to them, "Today this scripture has been fulfilled in your hearing" (Luke 4:18-21).

On that day, the Lord declared his magnificent love and desire to free us totally from the hands of the enemy. The full understanding of this text has not been realized with most people including those who have been saved and baptized and are attending church services religiously. It feels like every Sunday, the eyes of all are “fixed” on me to show them how to obtain their freedom from the oppressor. Moreover, God has once again authored my spiritual walk into a new space where deliverance is being propagated as the means to heal and deliver.

Synergy

Before attending my new space in the Doctor of Ministry program at United Theological Seminary in Dayton, Ohio, God allowed me to experience deliverance. One day a text message to the local chaplains at Lewis Gale Alleghany Hospital came in from a fellow chaplain seeking some anointing oil. After responding that I could bring some oil over to the hospital, I arrived at the Emergency Room waiting area to provide the oil as requested. My comrade explained that there was a suicidal person in one of the bays and asked that I join her. Upon entering the room, knowing from readings what the enemy does not like, I announced that we had oil that was purchased in Israel where Jesus walked. My fellow chaplain nervously praying and simply explaining the process of anointing him, caused a rise from the demonic spirit of suicide. Once she conceded to me, the Lord gave me a word of knowledge, that unveiled the cause of the suffering, the individual’s deep hurt, which led to the suicidal thoughts. The person was reeling, writhing, screaming, and making sounds that were so inhuman that the grandmother, who was initially in the room with us, fled the room. We shut the door, but we could see

nurses looking puzzled about what was going on. After declaring and decreeing the authority and power that Jesus gave us, along with the word of knowledge, the person began to throw up and deescalated their violent words and behavior. Looking directly at me the individual said, “How do you know that? I have not told anyone, and that is why I do not want to live, because I know God does not love me.” Administering God’s love through scriptures and leading them through prayers renouncing the sins that opened the door for the enemy to come in were parroted. A feeling of peace filled the room. Sadly, because we were in a hospital setting, admission into the psych ward was made. His relatives took my information and contacted me briefly after the discharge date. My first deliverance with a real demon manifesting causes me to ache for more individuals to truly be eradicated down to the very roots of oppression being removed. My Doctor of Ministry cohort, “Randy Clark Scholars: Presenting the Gospel as Jesus Intended: In Love, Authority, Signs and Wonders” has led me once again to another realm in my spiritual journey. Now, God has led me into uncovering the reasons many do not seek deliverance. Plain and simple, the culprit that blocks the healing and deliverance ministry is called fear.

Conclusion

These explorations and journeys to school are connecting me to Global Awakenings Voice of the Prophet sessions where miracles, signs, and wonders are occurring regularly and elucidating my belief in deliverance. If the Bible declares that “Jesus Christ is the same yesterday, today and forever” (Heb. 13:8), and “He called the disciples together, he gave them power and authority over demons and to cure diseases,

and Jesus said unto us, "As we go, proclaim the good news, 'The kingdom of heaven has come near.' Cure the sick, raise the dead, cleanse the lepers, cast out demons. You received without payment; give without payment" (Matt. 10:7-8).

Today, Christians are his disciples, why is deliverance not our dictum? Why are so many believers in Christ still bound by oppression, sickness and hurts that manifest in oppressive living? Why does the medical field not recognize deliverance over or along with medicinal remedies?

Second Peter 3:18 says, "Grow in the grace and knowledge of our Lord and Savior Jesus Christ, to him be the glory both now and to the day of eternity." Lao Tzu summons up our failure of not growing in knowledge with his idiom, "To know what you do not know is best. To think you know when you do not is a disease. Recognizing this disease as a disease is to be free of it."¹⁹ We must free ourselves of thinking we already know and pursue other methodologies that are proven to benefit us.

The problem is there is an inability to discern the difference between a psychotic issue that requires psychotherapy and sicknesses or soul wounds which are evidence of demonic oppression that requires deliverance. We must acknowledge that we do not fully know how to appropriate God's power within us fully. I believe we can by using a biblically prescriptive powerful deliverance prayer manual, which will administer training for ministers and layperson to guide individuals and patients to begin prophetically praying in ways that bring complete healing or freedom from oppression.

Another perplexity is Christians do not understand that even after salvation there can be a need for deliverance. Joyce Meyer asserts in her book, *Enjoy Your Journey*, that:

¹⁹ Steve Scott, "73 Knowledge Quotes to Inspire Learning and Increase Wisdom," Develop Good Habits, <http://www.developgoodhabits.com/knowledge-quotes>.

The Holy Spirit draws man to a place where he is confronted with making a decision about placing his faith in Christ. So, the man accepts God and then moves from a place of searching for an unknown something to discovering who that something is. In so doing he enters a temporary place of satisfaction and fulfillment. Please note the word *temporary*, because soon the Holy Spirit will begin drawing him to press on to a deeper place in God. The process of conviction of sin will begin in his daily life through the presence of the Holy Spirit, who is the revealer of Truth (John 14: 16-17), working continually to bring him into new levels of awareness.²⁰

This process is called "cleansing." In the book of Matthew, deliverance is called "driving out." The text reads, "Then Jesus entered the temple and drove out all who were selling and buying in the temple, and he overturned the tables of the money changers and the seats of those who sold doves. He said to them, it is written, 'My house shall be called a house of prayer'; but you are making it a den of robbers" (Matt. 21: 12-14). The people who would come to the temple would be Jews and Gentiles of that day. They are the ones that Jesus had to "drive out" of the building or cleanse. Paul, the Apostle in the New Testament, declared a new temple or house for God to reside. He said in 1 Corinthians 6:19, "or do you not know that your body is a temple of the Holy Spirit within you, which you have from God, and that you are not your own?" In the Old Testament of the Bible, the temple was the place where the believer's gathered on special occasions to meet God. Today as we exegete this temple text, we will understand we as a people have sins and soul wounds that need to be "driven out" or "cleansed" from our temples.

My research will involve both interpretivism, a quantitative research method, and positivism, the testing of my hypothesis, approach to offer findings utilizing humans to measure empirical inner healing of individual souls from wounds that cause turbulence in people's lives. Precisely, I will compose a questionnaire geared in evaluating what

²⁰ Joyce Meyer, *Enjoy Your Journey: Find the Treasure Hidden in Every Day* (New York, NY: Faith Words, 2017), 2.

problems individuals have that are visible or that we are capable of documenting as an ailment. The interviewees will be sought out at church services and healing and deliverance conventions. A group of various individuals will make up the surveying team. Also, after obtaining agreement from the local hospital, the information will be gleaned via surveys of those who receive proximal prayer during the group setting held by chaplains with the psychologist as the observer and reporter of findings.

It is possible to sit all day and listen, as someone explains about the signs of Jesus' second coming and the things that will happen upon the earth in the last days, but not hear. One may hear with his natural ears but, unless their inner spirit receives it, they cannot really hear and understand. God placed His Spirit within us so that we can know the things He has given us. God's purpose for revealing the end time plan in the book of Revelation is so that we will know what will happen and we will be busy working the works of God (Matt. 25:14-30). We must get busy teaching everyone how to walk in the fullness of our inheritance from the Lord Jesus Christ.

This walk is more evident today as the Covid-19 plague that arrived in the United States has claimed an excessive number of lives. The virus resulted in the United States having to require quarantining of individuals. The fear of contracting this deadly disease gripped the hearts of many. Social distancing mandates caused businesses to fail as the number of patrons allowed in their facility was limited by government mandates. The business failures have resulted in loss of jobs. With the loss of jobs, there are many without finances to support their families. Food distribution ministries have helped a little; however, not being able to provide for families has caused depression and the spirit of heaviness which is the spirit of suicide to escalate in our area. Now the thoughts of the

return of Christ heighten, but these thoughts are causing many who have no relationship with Christ to walk in fear. There are minimal teachings regarding how to deal with demonic forces of depression and suicide within the Baptist denomination and in this area.

Many of the Baptist churches stopped convening and have not returned to indoor services. Online church is the means of disseminating the Gospel. Many are now of the belief that we are truly in the beginnings of the end times. This season is actually a time of heart preparation of the people of God. Therefore, the gospel and ministry of God's ability to deliver is extremely necessary. This is a time to ensure people renounce any associations with the devil and connect to God. It is the season for learning to walk fully with the Lord Jesus Christ. However, this walk requires an understanding of the deliverance ministry because many are bound by the devil and do not know it.

CHAPTER TWO

BIBLICAL FOUNDATIONS

In this chapter, I will examine the New Testament passage found in the Gospel of Matthew 21:12-17. Noting the spiritual implications both hidden and visible that uncover our need to exercise deliverance as demonstrated by Christ in the Bible. This biblical foundation demonstrates via exegetical work on the New Testament of the Holy Bible that one mission of Jesus Christ is to demonstrate His power as Jehovah Mephalti—“the Lord our Deliverer.”

The Kingdom of God is commissioned and has the authority to appropriate via spiritual warfare this same power. The lack of knowledge regarding the evidential power of God as Jehovah Mephalti, “the Lord our Deliverer,” is perpetuated as non-existent and or covered with medicinal options that supersede biblical options.

Drs. Joan Moncreiff, Mark Rapley and Jacqui Dillon coined the phrase that speaks to this problem in the book *De-Medicalizing Misery*. Today medicine is the top methodology used for healing psychotic illnesses and physical diseases. The power of God is the paragon for curing diseases and healing soul wounds; this requires more than medicine. Mental health professionals now disclose their reality of being confronted with human suffering. Some medical professionals are aware of medical limitations and

research this issue.¹ Prayerfully, new truths will be uncovered causing a drive from professionals, ministers, and the Kingdom of God to add ministering deliverance as the means of healing via temple cleansings. Research will uncover why people turn to medical doctors for physical and mental issues, thus “medicalizing misery” rather than to Jehovah Mephalti, “the Lord our Deliverer,” for help in deliverance from diseases, sicknesses, and soul wounds.²

The Temple Cleansing

In the Gospel of Matthew, the disciple clearly describes a scene he witnessed that demonstrates Jesus’ desire to protect and deliver the Kingdom of God. One finds this temple scene in Matthew 21:12-14. The text declares,

Then Jesus entered the Temple and drove out all who were selling and buying in the Temple and he overturned the tables of the money changers and the seats of those who sold doves. He said to them, “It is written, my house shall be called a house of prayer, but you have made it a den of robbers.” The blind and the lame came to him in the temple, and he cured them.

The Holy Bible is replete with texts that are typologies demonstrating God’s power to heal through visual scenes. A typology is a system of groupings set up to aid in the demonstration or inquiry by establishing a limited relationship among phenomena.³ Matthew 21:12-14 is a typology of God as the deliverer of God’s children; displaying actions required to deliver them from oppression from the devil.

¹ Joan Moncrieff, Mark Rapley, and Jacqui Dillon, *De-Medicalizing Misery: Psychiatry, Psychology and the Human Condition* (London, UK: Palgrave MacMillan Publishing, 2011), 1.

² Moncrieff, Rapley, and Dillon, *De-Medicalizing Misery*, 1.

³ *Encyclopedia Britannica*, s.v. “Typology,” <http://www.britannica.com/science/typology>.

Matthew is one of the four synoptic gospels found in the New Testament of the Holy Bible and the disciple named Matthias or Matthew wrote it. Some believe the author wrote this gospel after 70 C.E.⁴ The disciple tells his story starting with the birth of Jesus Christ then progressing to the Messiahship foretold by the prophets of old. Matthew doggedly highlights how Jesus would invert the hierarchical ladder established by Roman rule. Matthew was aware of the ills of the Roman system. He had a sinful past as one of the dishonest tax collectors. Therefore, Matthew is familiar with the temple corruption. Notoriously, tax collectors extorted far above what persons owed to the empire to ensure their own personal profits.⁵

In the text, Jesus headed to the temple known as the house of prayer to pray. This is not the Tabernacle built by Moses or the Temple built by Solomon that housed the Shekinah or divine presence of God, but the temple that Herod built. Yet, it was a place that one could experience the revelation of God. Jesus honored the building as the sanctuary of the true God, his Father. Jesus called this temple his house in Matthew 21:13. Herod's Temple is where Jesus' parents, Mary and Joseph, took Jesus as an infant for the ceremonial redemption of the firstborn required as the law required. Jesus' parents found him in this same temple at the age of twelve as he taught the doctors. This temple was a replica of Solomon's Temple with an outer court, a Holy Place and Most Holy Place.

⁴ Harold W. Attridge, *The Harper Collins Study Bible: Including Apocryphal and Deuterocanonical Books* (San Francisco, CA: HarperOne, 2006), 1665-1666.

⁵ Jack Zavada, "Meet Matthew the Apostle," Learn Religions, last modified June 11, 2019, learnreligions.com/matthew-tax-collector-apostle-701067.

Please note the word temple (*naos*) is typically in reference to the place where God meets with God's people. Jesus used the word "naos" when he referred to the temple of his body. *Naos* is the Greek word referring to the inner sanctuary composed of the Holy of Holies and the Holy Place where only priests could lawfully enter. When referring to the Jerusalem temple, Josephus, Philo and, the Septuagint, and the New Testament always distinguishes "heiron" (man's temple) from "naos."⁶ Jesus was the Temple of God. Therefore, 1 Corinthians 3:16 uses the word *naos* for temple when referring to the New Testament Church. Since God is omniscient, God always intended for human bodies to be the sacred sites where God would dwell. Before humanity ever came into existence God knew God's plans. Humanity according to Psalm 139 is "fearfully and wonderfully made" with an ability to be resurrected at the second coming of Christ. The Bible declares that "the body is not meant for fornication but for the Lord, and the Lord for the body" (1 Cor. 6:13). The eventual destiny of human physical bodies is heaven. God designed and created of human bodies (temples), the sacred sites where God resides, with an eternal value. The soul is the part of human beings that is protected by the works of the Holy Spirit. Human temples, particularly souls, must be guarded against all evil attacks and aggression of the devil's attempts to possess souls.

Upon arriving in Jerusalem, Jesus finds the temple courts overflowing due to the time of year known as Passover—the season when many people journeyed to the temple to offer their sacrifices for the atonement of their sins. This encounter takes place in the Court of the Gentiles, or the place in the temple (*hieron*) that was the allotted space for the Gentiles and women to use. Therefore, when Mary brought Jesus to dedicate him, the

⁶ Peggy Overstreet, "Temple," *Glad in Your Presence*, last modified March 29, 2007, <http://www.GladnessInYourPresence.blogspot.com>.

writer refers to that place as the Temple (*hieron*). This encounter with Jesus occurred in the Temple (*hieron*) where persons sold animals for sacrifice and exchanged money into the Tyrian coinage acceptable for purchasing their temple sacrifices. Both practices were necessary and valuable since sacrificial animals would have to be certified acceptable by the Temple priests. Foreign currency often displaying idolatrous symbols were often deemed inappropriate for Temple use. Thus, the selling of animals and money exchanges were both subject to abuse.⁷

In, Jesus angrily calls the money changers a “den of robbers” (Mt. 21:14). Doves were typically the sacrifice presented by the poor.⁸ Often these doves brought for sacrifice by the Gentiles were deemed blemished or inappropriate for the sacrifice. Since they traveled from afar, they would be forced to purchase another animal conveniently made available in the Temple courts. Upon seeing this mania and frenzy of buying and selling along with cheating and lying, Jesus begins with zeal to draw attention to himself. Just like the prophets of old he demonstratively drove out the evil on the Temple (*hieron*) steps. Jesus calls them a “den of robbers” asserting that they stole from the poor and Jesus judged their abuse.⁹ The financial abuse of the marginalized adjudicates the bankruptcy not only in their pockets but their mental and physical lives as well. Temple abuse today looks slightly different as the sacrifices of purely financial gifts of money are being required via abusive methods by those declaring that God only responds to human

⁷ Michael Lawrence and Eli Fisher, *General Articles on the New Testament, Matthew and Mark*, vol. 8, *The New Interpreter's Bible: A Commentary in Twelve Volumes* (Nashville, TN: Abingdon Press, 1995), 405.

⁸ Harold W. Attridge, *The Harper Collins Study Bible: Including Apocryphal and Deuterocanonical Books* (San Francisco, CA: HarperOne, 2006), 1704.

⁹ Brian Blount et al., *True to Our Native Land: An African American New Testament Commentary* (Minneapolis, MN: Fortress Press, 1989), 11.

needs for a set price. Jesus took a whip and angrily overturned the money changers tables.

In the article, “Turning the Temple Tables: Jesus Temple Cleansing and Story of Lycaon,” Marc Huys suggests, “that turning over the money tables should be analyzed due to the meaning of the gesture in pagan temple rituals in Graeco-Roman texts.”¹⁰ In other words, one should view the action of taking a whip and turning over the money changers tables in the text as schematized or an action that can be seen in its context or sequence and can be imitated and repeated. This is true. Persons in the deliverance ministry should imitate and regularly repeat the actions seen and demonstrated in the Temple cleansing story.

The temple scene typifies the actions today’s church must exercise. The church must violently cast out all things that are corrupt from its physical temples. The Greek word for “drive out” is *ekballo*, which means “to cast out or banish.”¹¹ Scripture declares that Christian “bodies are the temple (*naos*) of the Holy Spirit within us” (1 Cor. 9:16). Therefore, with an exegetical examination of this text alone, deliverance is a mandate by God for the church to follow ritualistically in the steps of Jesus by “casting out” (*ekballo*) sicknesses and diseases from temples today. Since medicine is so profitable and because the pharmaceutical industry is garnering profits in the billions, some doctors have become the thieves of the church today. They will not merely cave into adding a “dose of

¹⁰ Marc Huys, “Turning the Temple Tables: Jesus Temple Cleansing and Story of Lycaon,” *Ephemerides Theologicae Lovanienses* 86 (2010): 139.

¹¹ James Strong, *The New Strong’s Exhaustive Concordance of the Bible*, s.v. “ekballo” (Nashville, TN: Thomas Nelson Publishing, 1995), 26.

deliverance” but will continue to “medicalize misery” gaining exorbitant financial benefits.

One polemic that requires attention is this question: can a child of God be bound by a demonic spirit? Luke 13:16 answers the question. “And ought not this woman, a daughter of Abraham whom Satan has bound for eighteen long years, be set free from this bondage on the sabbath” (Lk. 13:16). God’s children can be in bondage to the devil.

Sanctification, the process of being cleansed or purified by God, is not instant.

Sanctification is a progressive work of regeneration done by the Holy Spirit. Therefore, children of God will experience a cleansing as the light of the Gospel exposes each aspect of their lives.

Serving as a chaplain in the psych ward of a local hospital has painfully allowed me to witness and experience the phenomenon of trying to medicate oppression by the devil. Individuals battling demonic oppression noted the realization that their medicine was not taking effect because they believe there was an evil presence manifesting in their lives. I am driven to dismantle the current means of merely “medicalizing misery” and disseminate trying a “dose of deliverance” too. This battle necessitates battling the apparent fear of embracing the violence faced in spiritual warfare and the need for deliverance.

Battling the Fear of Violence in Spiritual Warfare

In 2017, William Friedkin directed a film called, *The Devil and Father Amorth*. The documentary is declared to “feature the exorcism of an Italian woman named Cristina that was administered by a 96-year-old Roman Catholic Priest named Gabriele

Amorth.”¹² This exorcism was filmed and displayed the violent nature of the demons oppressing the woman as the spirit fought to maintain dominion over Christina. The film showed how Christina would become so strong it took three men to hold her down to keep her from hurting herself. Christina was a small woman who three men would have no problem restraining. With guttural sounds not typically made by humans she thrashed around uttering words meant to incite fear in all present as they rendered what persons call today an exorcism.

According to the *International Standard Bible Encyclopedia*, exorcist or exorcism is “defined as one who expels demons by use of magical formulas. In the strict etymological sense, there is no exorcism in the Bible, and the term ‘exorcist’ is used only once in Acts 19:13 in a way to discredit the professional exorcists familiarly known both among Jews and Gentiles.”¹³ The use of exorcism today is to explain the method of casting out an evil presence with the authority given to believers in the name of Jesus Christ, their Deliverer. Therefore, while persons still use the word exorcism when speaking of Jesus’ dealings with demons, He never did so ritualistically, but with authority given to him by God.

In *American Exorcism*, a book by Michael Cuneo, a psychiatrist named M. Scott Peck cited having a fascination with demon possession. He declared, “he has encountered the phenomenon firsthand in his psychotherapeutic practice. And as medical establishments might scoff at the notions, he wrote diabolic evil is an active force in the

¹² *The Devil and Father Amorth*, directed by William Friedkin (Orchard, 2018), <http://www.amazonprime.com>.

¹³ James Orr, *International Standard Bible Encyclopedia*, s.v. “Exorcism, Exorcist,” <http://www.biblestudytools.com>.

modern world.”¹⁴ When a demon finally revealed itself, Peck said, “The patient resembled a writhing snake of great strength, viciously attempting to bite the (exorcism) team members. The eyes were hooded with lazy reptilian torpor...possession is unquestionably real, and the only thing preventing medical professionals from taking it seriously is an indefensible bias against the supernatural.”¹⁵ The oddity of the manifested persona and the sudden violent nature of the individuals should negate all bias to exorcisms. Believers must overcome the fear of battling the violent nature exuded during spiritual warfare.

The knowledge of the violent nature of the devil causes me to irrefutably declare that God must be violent or manifest God’s wrath at times too. Campbell writes, “Can we speak consistently of God as both a God of love and of wrath? Is God angry? This question is a perennial one in theology.”¹⁶ Most are subject to desire only the loving nature of God. As a mother lovingly cares for her child, when that child is attacked by an animal, a mother will become violently aggressive against the animal fighting it even unto death if necessary. God’s love is far greater than humanity’s love. Humanity must embrace the fullness of God. This includes God’s violence against the enemy of souls.

The Bible both in the Hebrew and in the Greek uses the terminology “cast out.” In the Old Testament (Gen. 21:10, 2 Chr. 20:11), to “cast out” is the Hebrew Word *garash*, meaning to drive out from possession, to drive away or expel.”¹⁷ In the New Testament

¹⁴ Michael Cuneo, *American Exorcism: Expelling Demons in the Land of Plenty* (New York, NY: Doubleday Publishing, 2001), 42-43.

¹⁵ Cuneo, *American Exorcism*, 45-47.

¹⁶ Alastair Campbell, “The Anger of a Loving God,” *Modern Churchman* 25, no. 3 (1983): 1, <https://e-b-ebsohost.com>.

¹⁷ Strong, *The New Strong’s Exhaustive Concordance of the Bible*, s.v. “garash.”

(Mt. 5:13, 5:15, 5:30, 12:26, 12:27, 13:47, 17:27 and 21:12) “to cast out” “is the Greek word *ekballo* which also means to banish, eject, drive out, expel, pull or violently thrust forth.”¹⁸ These text express actions that persons deem as violent. One can find violent stories throughout the Bible. When read in their context one will uncover variations of violence such as violence arising from jealousy and hate in the Cain and Abel story, or violence as punishment for evil as judgment from God in the Sodom and Gomorrah story, or the violence expressed when God sent the Israelites to conquer such as the battle to occupy Canaan, the Promised Land for God’s people.¹⁹ Therefore, one can ascribe the word violence to Jesus in the Temple cleansing text where Jesus uses a whip to violently thrust forth the money changers from the Temple area.

Anger is an emotion that when not bridled in humans, humans can become very destructive. James declares, humanity’s “anger does not produce God’s righteousness” (Jas. 1:20). Ephesians says, “Be angry but do not sin: do not let the sun go down on your anger and, do not make room for the devil” (Eph. 4: 26-27). Anger can be good when it confronts injustice. Anger can also be horribly bad when it triggers actions that are harmful to others. According to Ephesians 4:27, anger can make room for the devil or cause humans to become violent towards another person. God’s anger is an emotion that is not directed towards abstract concepts, such as freedom, feminism or success but is concretely directed against people who sinned.²⁰ Man stories in the Holy Bible display this evidence of God’s violence directed against people who sin as judgment. For

¹⁸ Strong, *The New Strong’s Exhaustive Concordance of the Bible*, s.v. “ekballo.”

¹⁹ S. Wesley Ariarjah, “Religion and Violence: A Protestant Christian Perspective,” *Journal of Ecumenical Studies* 51, no. 1 (Winter 2017): 1, <https://alta.com>.

²⁰ Charles Cerling Jr., “Some Thoughts on a Biblical View of Anger: A Response,” *Journal of Psychology and Theology* (Spring 1974): 2, <https://alta.com>.

example, God used violence to display as judgment against the Hebrews during their captivity in Egypt.²¹ God's anger and wrathful violence is just. In God's love God punishes, judge or chasten humanity on this side of glory before they stand before the Judgment Seat where God's wrath is being stored up to judge sinners in righteousness.

The Bible both in the Hebrew and in the Greek uses the terminology "cast out." In the Old Testament (Gen. 21:10, 2 Chr. 20:11), to "cast out" is the Hebrew Word *garash*, meaning to drive out from possession, to drive away or expel." In the New Testament (Mt. 5:13, 5:15, 5:30, 12:26, 12:27, 13:47, 17:27 and 21:12) "to cast out" is the Greek word *ekballo* which also means to banish, eject, drive out, expel, pull or violently thrust forth." These text express actions that persons deem as violent. One can find violent stories throughout the Bible. When read in their context one will uncover variations of violence such as violence arising from jealousy and hate in the Cain and Abel story, or violence as punishment for evil as judgment from God in the Sodom and Gomorrah story, or the violence expressed when God sent the Israelites to conquer such as the battle to occupy Canaan, the Promised Land for God's people. Therefore, one can ascribe the word violence to Jesus in the temple cleansing text where Jesus uses a whip to violently thrust forth the money changers from the temple area. "A disavowal of divine violence means that even if God did not advocate or use it, [God] would nonetheless face the charge of abuse through [God's] neglect of not doing all [God] is capable of to address and quell violence in a definitive way."²² God is just in his dealings with humanity. One must never assess charges of abuse against God. One must arrive at the truth that God

²¹ Arirjah, "Religion and Violence," 58, <https://alta.com>.

²² Martyn John Smith, "Loving the Abusive God?" *Cross Currents* 66, no. 3 (Sept. 2016): 383, <http://alta.com>.

will always act justly. God does not eschew violence because God must deal with the violent devil in a violent manner.

Added to the list of times when God displayed violence is the incident when Jesus, God's son, cast out the money changers during the temple cleansing. In John 2:15, the Bible says, "So he (Jesus) making a whip of cords, drove all of them out of the temple, both sheep and cattle: he poured out the coins of the money changers and overturned their tables" (Jn. 2:15). Jesus' judgment reveals his zeal for the Kingdom. Too often Christians want to maintain the image of Jesus as an infant baby in a manger or one who would withdraw from confrontation. Yes, there is a side of Jesus that is gentle and humble; there is also a side that confronts evil. Jesus confronted the Pharisees, calling them "blind guides" (Mt. 13:16), "fools" (Mt. 5:22), and "brood of vipers" (Mt. 3:7). Jesus was zealous and devoted to the Kingdom. This depiction of Jesus violently guarding the temple must be embraced. The significance of the location of the temple cleansing scene typifies humanity assignment to guard temples at all points of entry that Satan can bombard to bind humanity.

The Temple: An Outpost of Heaven

In passages such as 1 Corinthians 3:16, 6:19, and Ephesians 2:22, that announces that Christians "are built together spiritually into a dwelling place for God." In other words, every Christian is a temple or residing place of the Holy Spirit (1 Cor. 3:16; 1 Cor. 6:19, Eph. 2:22). While this scripture draws on antecedent notions regarding the Old Testament temple, there is no Old Testament scripture that directly declares that the Holy Spirit dwelt in the temple. The Old Testament scriptures speak of God's presence

dwelling in the temple.²³ Scholars presuppose the relationship between the Holy Spirit and God's triune nature or that the connection between God the Father, God the Son, and God the Holy Spirit pre-existed before time. Therefore, when the Old Testament text spoke of God's presence filling the temple, one could surmise that the Holy Spirit also occupied the temple.

Gordon Fee in *God's Empowering Presence* concurred that, "the complex of ideas and images and the rich history of the Divine being present in the temple is declared in 1 Corinthians 6:19."²⁴ Knowing that the body is now the temple of the Holy Spirit mandates recognizing that the most relevant function of the temple was to house to presence of Yahweh and mediate Yahweh's divine Glory to Yahweh's people. When Moses met God in the tabernacle, the glory would descend in the form of a cloud and God would talk to God's servant. The temple replicated the tabernacle. Both were physical places where the Lord God abode. Thus, the expression "the temple is more descriptively an extension or outpost of the heavens."²⁵ The temple was the outpost or position located at a distance from a main locale established specifically to guard against surprise attacks. Just as God established God's glorious supernatural being in a natural physical place, the temple in the Old Testament, today, God has established God's supernatural Glory in natural bodies—the new temples of God.²⁶ Waltke writes that

²³ Joseph Greene, "The Spirit in the Temple: Bridging the Gap Between Old Testament Absence and New Testament Assumption," *Journal of the Evangelical Theological Society* 55, no. 4 (December 2012): 717.

²⁴ Gordon Fee, *God's Empowering Presence* (Peabody, MA: Hendrickson, 1995), 7.

²⁵ John Goldingsay, *An Old Testament Theology: Israel's Gospel* (Downers Grove, IL: InterVarsity Press, 2003), 570.

²⁶ Francis Schmidt, *How the Temple Thinks: Identity and Social Cohesion in Ancient Judaism*, trans. J. Edward Crowley (Sheffield, UK: Sheffield Academic Press, 2001), 97.

“Exodus 25:8-9, I Kgs. 6:12-14 and II Chr.6:5-9 are all passages that reflect the subtle equilibrium between the I AM and immutable transcendence and [God’s] facile immanence.”²⁷ This outpost within must guard against all evil attacks of the devil. Specifically, the doors must be guarded. For “Satan is crouching at the door” (Gen. 4:7 GNT).

Guarding Doors Against Satanic Attacks

In the Holy Bible, Jesus said, “But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come to you” (Mt. 12:24). The ministry of deliverance asseverates the kingdom’s arrival. Demons were being cast out. The rule of God came to replace the rule of darkness and to bring healing and deliverance. Jesus came to evict demons. The temple text was the announcement that God’s Kingdom about which Isaiah and Daniel spoke had come (Mt. 12:24).

Matthew chapter twenty-one is a visible sign of the Kingdom of God that is a typology in action. The temple text is an ocular demonstration for the people to understand that deliverance begins with evicting the devil from the entrance to the temple. Therefore, persons must be mindful of the profound knowledge that the significance of the “temple cleansing” adapts an ideology that Jesus’ actions on the steps of the temple depicts a need for the loving violence of God to stand against evil demonic forces that established a presence right on the steps of the temple. This loving violent act of Jesus casting out (*ekballo*) the money changers descriptively delineate the proximity to

²⁷ Bruce Waltke, *An Old Testament Theology* (Grand Rapids, MI: Zondervan, 2007), 741.

the “doors” of the temple. The doors, gates or entry points must be guarded against the devil. Christians must guard the ear gates, eye gate, mouth gate, and heart or mind gate.

A door is a revolving barrier, an entrance or exit into a space or place. Doors keep out unwanted visitors and hinder unwanted visitors from entering and or barricades opposing forces from entering a space or place; it is an essential part of a building. In the Bible, a door has different meanings. The gates/doors in the Bible are where courts sessions were held. At the doors or gates of a city the public announcements were made. Children who were rebellious were taken to the city gate or doors to be judged. The city gates were very significant in the Bible.

In the Bible, some of the human body parts are referenced as doors because of their capability to be open or closed. For example, humans have eye gates, ear gates, mouth gate, and mind gate. The ear gate is subject to listening to unhealthy, unscriptural, and unsafe ideas that can cause an individual to receive false information to pollute the truths God established. Eve, the wife of the first man Adam, opened her ear gate to listen to Satan’s lies about the Tree of Knowledge of Good and Evil. Eve hearkened to the suggestions that the devil spoke to her through the serpent. God already told Adam and Eve, the first man and woman, to never eat from the Tree of Knowledge of Good and Evil. Eve allowed herself to open her ear gate to listen to the serpent. The eye gate is subject to watching or looking at movies or books or matter that can cause one to openly view pornography or violence. Eve allowed herself to see the beauty in the forbidden fruit. The devil convinced her to open her eyes to desire what she knew God told her to never eat. After seeing its beauty, Eve desired to eat it. The mouth gate obviously can be subject to lies or negativity. Eve once again suffered from not closing the gate of her

mouth. She had a conversation with the serpent. Her discussion with the serpent caused a series of doors being openly subjected to evil.²⁸

Saints are instructed to renew their minds. Satan pummels their minds with unhealthy thoughts. The demoniac, a man possessed by demons, encountered Jesus, and after Jesus cast out the demons, they found him “clothed and in his right mind” (Mk. 5:15 KJV). The mind is a door that must be guarded. The last door or gate with which most people are unfamiliar is the navel door. The navel is a gateway for generational curses. A child is connected to the mother via the umbilical cord attached to the mother’s navel. When Jesus declared in Mark 9:29 that “this kind go out but by prayer and fasting,” the Greek word for kind is *genos*. Genos means generational. Therefore, at birth generational curses are passed onto families via navel gates. While John 9:3 describes the sin as being “neither from the sin of the parents or the child,” this text also proves that there are times when the sins of the parents or generational curses are passed unto the children (Jn. 9:3).

Everything in life has a door. There are doors to the realm of blessings. There are doors to the realm of tragedies. There are divine doors and there are satanic doors. Satanic doors will usher persons into a destiny full of evil occurrences. A Satanic door can be likened to an evil loophole in one’s life. Once persons allow the enemy to gain inroads into their lives, they will become carriers of that evil presence.²⁹ The enemy desires for individuals to leave entry points, gates or doors open for him to gain access into their souls. The enemy utilizes numerous tactics and strategies to wear them down by

²⁸ D. K. Olukoya, *Power to Shut Satanic Doors* (Lagos, NA: The Battle Cry Christian Ministries, 2011), Ebook.

²⁹ Olukoya, *Power to Shut Satanic Doors*, Ebook.

constantly bombarding Christians' doors with battering rams of delay, diseases, disappointments, and demonic oppression.

With this knowledge, this chapter adds to the supporting text in the New Testament concerning the temple of God, the passage of John 1:1, 14 where John's gospel presents the incarnation of Christ as the tabernacle (*skenein*) of God with men. John 2:19-22 adds these words, "Destroy this temple and in three days, I will raise it up ...but He spoke of the Temple of His body" (Jn. 2:19-22). After he was raised from the dead, his disciples remembered that he had said this, and they believed the scripture and the word that Jesus had spoken. From this viewpoint of the Gospel of John, the death and resurrection of Jesus created the new temple within Christians and thus the gathering of the body of Christ who would now constitute the temple of the Lord.

There are concentric circles unifying the body of Christ as building. First in 1 Cor. 6:19, God through God's Spirit indwells the personality of the individual believers so that their bodies become "the temple of the Holy Spirit" (1 Cor. 6:19). The whole Church universal consists of believing Jews and Gentiles—members who are "built together to become a dwelling of God in the Spirit" (Eph. 2:22). Thus, the image of the temple is fused with that of a building (*oikodome*). This truth gives rise to the metaphor of architectural or a holy temple in the process of erection; framed for a dwelling place of God in the Spirit.³⁰ Just like Jesus overturned the money changers tables and used a whip to "drive out" (*ekballo*) those who were doing evil on the temple steps, Christians must embrace the methods used in the temple text typology to drive away and drive out demonic oppression from all areas around and within Christians.

³⁰ Robert Zimmer, "The Temple of God," *Journal of the Evangelical Theological Society* 18, no. 1 (Winter 1975): 45.

The New Testament depicts Jesus as a Shepherd guarding the sheep. The Shepherd would rest in the entryway (gate) of the sheepfold. Often, shepherds would defend their sheep by warding off wild animals. The shepherd would make a makeshift pen to house the sheep. He would then sit by the gate or door to protect them. Sadly, many Christians do not understand the concept of guarding their doors. Their eyes view pornography, domestic abuse, stealing, cheating, and the like. Ears are open to the foul language of the devil and his lies. Mouths ignorantly declare allegiance to the devil and all his lies. The enemy gained access to the sheep and violently tortures them daily. Jesus overturned the money changers tables and used a whip to drive out (*ekballo*) those who were doing evil on the temple steps. Christians too must embrace the methods used in the temple text and drive out demonic oppression that overtook God's people. They must evict, close and guard their temple doors.

Cleansing the Temple of Souls Via Deliverance

Randy Clark, in his book, *Global Awakening Ministry Team Training Manual*, proclaims:

The word “sozo” is used more than 110 times in the New Testament. It is a Greek verb or action word meaning to be saved or rescued out from under Satan's power and restored into the wholeness of God's order and well-being. It is used to mean saved in the sense of being saved from eternal punishment for sin. It is used to be healed of disease. It is used to mean delivered from demonic oppression.³¹

Timothy states that, “The Lord will (*sozo*) rescue me from every evil attack and save me for his heavenly kingdom” (2 Tim. 4:18). This scripture denotes the ability for God to rescue the children of God from evil attacks and oppressive situations, but most people,

³¹ Randy Clark, *Global Awakening Ministry Team Training Manual* (Nashville, TN: Thomas Nelson, Inc., 1982), Ebook.

including some Christians, cannot fully grasp the need for deliverance. Prayerfully, through research and studies the main culprit that hinders the oppressed from seeking spiritual help will be realized and addressed. One source states that:

As far as demons go, Western worldviews tend to classify them in the same Category as ‘goblins and faeries.’ For many modern westerners it does not seem remotely plausible to speak of angels and demons as real entities acting in the real world. So, when it comes to explaining the cause of an event in the world westerners will instinctively explain it in terms of natural causes or human causes but will only turn to ‘supernatural’ causes as a last resort, if at all. So, when one comes to look at a case of apparent demonic possession and ask the questions, “What is the cause of this?” the natural inclination of the westerner will be to look for a non-supernatural explanation.³²

In other countries, persons easily accept deliverance. This occurs not because foreigners study the word of God more and thus are more spiritual than Westerners, but because they lack finances to go to the doctor to obtain medications that ease the maladies or symptoms. When a deliverance team from America arrives on foreign land to administer deliverance, these foreign nations have proven repeatedly to be more accepting of a “dose of deliverance.” The foreigners show up to scheduled deliverance ministry meetings in the hundreds and thousands. Most attend because of financial constraints, while others merely acknowledge the testimonies of those that the power of God delivered or healed. God is Jehovah Mephalti.

In the text, Jesus called the money changers a “den of robbers.” A den of robbers is the place where thieves store what they have stolen from others. When Jesus called them a den of robbers, he judged their extortion and abuse. Blount writes that, “This act, more than other would have enraged the heart of Jewish power, the priests. This act, more

³² William Kay and Robin Parry, *Exorcism and Deliverance: Multi-Disciplinary Studies* (London, UK: Paternoster Authentic Media Limited, 2011), 2.

than any other would have been the basis for the crucifixion.”³³ The temple suffered robbery, extortion and abuse. The word den is typically used in referencing the home of wild predatory animals. The temple of humankind can also be overcome with a den of robbers—a condition that typifies demon possession. That is why Jesus displayed his violence in the temple cleansing scene.

Blount adds that, “Attacks on the existing power structure (temple), especially when it is oppressive, often bring death-dealing retaliation.”³⁴ Therefore, Jesus displayed the loving violence of God in the “casting out” (*ekballo*) of those at the money changers tables. This freed the blind and the lame to receive their healing. Matthew 21:14 records that the establishment of the Kingdom was completed by Jesus’ work on the cross. All could come to him to be healed (*sozo*). However, humanity still blocks the idea of deliverance by “medicalizing misery.” The medicine triumphs over all spiritual healing methods when “a dose of deliverance” could cure all. The Lord God Jehovah, Mephalti, is a Deliverer.

On a recent trip to Trinidad and Tobago, I attended a deliverance conference hosted by Apostle Nigel Lewis who is Dean of the School of Deliverance and Pastor of Shiloh Baptist Church in Trinidad. The three-night convention proved to be everything that was advertised. Approximately 400 people were in attendance. On the third night, I witnessed a demonic presence manifested in a young woman who was right in front of me. I moved out of my aisle seat to go over and partake in the ministry of deliverance. The young woman was very violent and resistant to prayers, initially. Numerous women

³³ Blount et al., *True to Our Native Land*, 111.

³⁴ Blount et al., *True to Our Native Land*, 111.

gathered around her and began to pray. This battle went on for approximately twenty to thirty minutes. When a person takes medication, typically once the pill is administered it takes time to infiltrate into the human's system before it can provide healing. Deliverance is similar in that sometimes it takes a significant battle to evict the evil presence. The demeanor, facial expression and actions are very evil. The spirit is cast out with commands prescribed by the Word of God.

The violence Christ received prior to His crucifixion was God lovingly taking every stripe upon Godself for every disease in man's body, soul or spirit. Jesus was crucified and buried to defeat the work of the devil. After Jesus' resurrection, the gift of the Holy Spirit was given to Christians to continue the Kingdom work of deliverance in the earth. The Holy Spirit was given to Christians to continue this work of Deliverance backed with authority in Jesus' name.

Jehovah Mephalti is the spiritual method of receiving the "*sozo*" of God. To negate deliverance is to negate the process of being made whole by God. A "dose of deliverance" is a phrase that I coined that means to allow, the Lord God, Jehovah Mephalti, to administer God's means of healing in humankind. God can cure and heal human bodies, souls, and minds. The last verse of this Matthew chapter twenty-one passage declares, "The blind and the lame came to Him and He cured them all" (Mt. 21:14). One of the goals is to uncover why people who seek a cure from their maladies only turn to medical doctors to give doses of medicine and therapy at a financial cost, when it has been proven that thousands have turned to God and been cured for free. "All who came to Jesus were healed." The cleansing of the temple of Christian souls via deliverance is necessary for all children of God to embrace regularly. While it may

become violent with Satan wanting to keep them bound, the cleansing of the temple of Christian souls via Jehovah Mephalti is available to all who embrace God's method without fear.

CHAPTER THREE

HISTORICAL FOUNDATIONS

In the New Testament, the Bible bears witness to the battle to allow the flow of the charismatic gifts of the Holy Spirit. This same battle remains within most denominations today. Cessationist mindsets minimize the move of God. However, this has not stopped the healings, miracles, signs, and wonders being exercised in Pentecostal churches where the move began and flows in new non-denominational churches today. This chapter focuses on the Pentecostal movement in the United States that spearheaded a worldwide movement estimated to include 600 million believers who embraced the work of the Holy Spirit. This chapter also takes a critical look at why the battle against the Pentecostal movement still exists today, especially within the Baptist denomination even with verifiable evidence of the miracles, signs and wonders displayed.

Recently, the belief that global Pentecostalism has multifarious fountainheads has been accepted. Azusa Street was only one of the movements exuding Pentecostal Christianity. Several events such as the Welsh Revival of 1904-1905 also percolated the movement. Some other movements playing a part in the Pentecostal movement are the Korean revival of 1907, the Indian revivals from the nineteenth century, and some indigenous African movements. Since no one widely documented the history of the smaller movements, most narratives regarding Pentecostalism mainly cite the Azusa Street Revival. Due to widely circulated publications and networking, Azusa Street was

more visible.¹ With a drive to propel the truth of sanctification, the Azusa Street Revival was at the forefront of the Pentecostal movement that embraced God's ability and power to not only save, but to heal and deliver with evidence of miracles, signs, and wonders.

The historical roots of Pentecostals stretch back to the first century, but the undeniable foundation of the modern Pentecostal movements is established in the eighteenth and nineteenth centuries.² "When the Pentecostal movement exploded on the scene in 1906, there were radical Holiness revivals that could be found on six continents. Of the 150 Holiness bodies that formed throughout the late nineteenth century, more than a dozen ultimately became part of the twentieth century Holiness Pentecostal churches."³ The distinct work of grace or an experience of sanctification would overlay the movement's dynamic spirituality. The second blessing after salvation or "entire sanctification" had a vital impact on Pentecostalism through its transmission from Wesleyan theology to the Holiness movement. Sanctification means that an individual undergoes an experience of immense spiritual power that cleanses them spiritually and this includes, for example, spiritual baptism.⁴

In the home meeting held at Bonnie Brae Street's home on April 9, 1906, by a few men and women desiring "an outpouring" of the Holy Spirit, the gift of tongues fell. News of the event spread so quickly among various racial groups. The prosperous and the

¹ John Dart, "Charismatic and Mainline," *The Christian Century*, January 1, 2006, 22.

² Henry L. Lederle, *Theology with Spirit: The Future of the Pentecostal and Charismatic Movements in the Twenty-First Century* (Tulsa, OK: Word and Spirit Press, 2010), 8.

³ Estrela Alexander, *Black Fire: 100 Years of African American Pentecostalism* (Downers Grove, IL: InterVarsity Press, 2011), 16.

⁴ John Weaver, *The New Apostolic Reformation: History of the Modern Charismatic Movement* (Jefferson, NC: McFarland and Co., 2016), 19.

poor along with immigrants and natives merged into the home in such large numbers that a need for space prompted the move to the abandoned African American Methodist Church on Azusa Street.⁵

Believing this was a reenactment of the New Testament Day of Pentecost, visitors came from around the globe. Acts reads, “All of them were filled with the Holy Spirit and began to speak in other languages as the Spirit gave them ability” (Acts 2:4). God restored the New Testament experiences of the Holy Spirit or, as devotees of the movement put it, restored the “Apostolic faith.”⁶

The strict Holiness rules that advocated a life separated from worldliness in dress, personal habits, vocational pursuits, and social activities translated well into the Pentecostal movement. The rules also provided more of a foundation for limitations governing the personal life and involvement with other believers and the outside world. Holiness believers further embraced an emphasis on how divine healing or laying on of hands for deliverance from infirmities was available to all Spirit-filled believers. Instances and testimonies of miraculous reversals of incurable medical conditions filled the revivals and camp meetings. Some Holiness believers refused all conventional medical treatment and faith healing homes replaced doctor’s offices, hospitals, and drug stores. When healing did not come on this side, they believed that death would be the ultimate delivery from all earthly sickness.⁷

⁵ Frank Bartleman, *Azusa Street* (South Plainfield, NJ: Bridge, 1980), 57.

⁶ Edith L. Blumhofer, “Restoration as Revival: Early American Pentecostalism,” in *Modern Christian Revivals*, ed. Edith L. Blumhofer and Randall Balmer (Urbana, IL: University of Illinois Press, 1993), 145-160.

⁷ Alexander, *Black Fire*, 106.

Because of a lifestyle to remain “pure” in the eyes of God, the revivals and camp meetings experienced a greater move of God. In 1906,

Blacks and whites had mingled to pray for the baptism with the Holy Spirit. Their leader William J Seymour, a black preacher recently arriving in the city with a new twist on revival preaching. Seymour’s preaching summarized that of his mentor, Charles Parham, a Midwestern healing evangelist who had concluded that the biblical evidence of the baptism with the Holy Spirit was speaking in tongues.⁸

The unity of two brethren who overlooked their racial differences to affect how true Christianity should appear, helped to garner God’s approval and manifestations. Charles Parham and William Seymour, an African American and a Caucasian, demonstrated the divine paradisiac knowledge of the nature of the Holy Spirit’s work in unifying the body of Christ.⁹ Please note they did not agree on the actual start date. White Pentecostals mark the beginning of the movement on New Year’s Day in Topeka, Kansas differing from Black’s Pentecostal leaders who date the movements beginning in 1906 in Los Angeles on Azusa Street under the leadership of William Joseph Seymour.

William Joseph Seymour was born on May 2, 1870, in Centerville, Louisiana. At the age of twenty-five, he moved to Indianapolis, Indiana where he was converted and attended the Methodist Episcopal Church. He contracted smallpox, which caused him to lose sight in his left eye and the disease scarred his face so severely that he wore a beard for the remainder of his life. Many of the books written about Seymour seem to be on one accord about his character as a meek and humble African American preacher. After sitting under Parham’s tutelage for a short time (in a school where he was forced to sit

⁸ James Goff, *Fields White unto Harvest: Charles F. Parham and the Missionary Origins of Pentecostalism* (Fayetteville, AR: University of Arkansas Press, 1988), 112.

⁹ Alexander, *Black Fire*, 108.

outside the door of the classes), Seymour goes on to preside at the Azusa Street Revival that propelled the Pentecostal movement into national and global prominence.¹⁰

Charles Parham

Charles Parham was a largely self-taught evangelist, faith healer, and armchair theologian born in Muscatine, Iowa on June 4, 1873. As a young baby, Parham suffered a virus (probably encephalitis) that weakened his constitution and permanently stunted his growth, but he was healed from this life-threatening illness by age nine. Parham is largely recognized as having instituted the doctrine of tongues as “initial evidence” of the baptism of the Holy Spirit. During one of Parham’s 1901 prayer meetings, the first reported incidence of speaking in tongues as the initial evidence of Holy Spirit baptism occurred. Although only a few of his closest followers experienced the Pentecostal Spirit baptism, Parham used his informal Bible schools to instruct young ministers in the new doctrine. At Parham’s school in Houston, “an obscure, chunky black man,” William Joseph Seymour, sat in a hallway to follow his teachings and later took Parham’s small, localized movement to international proportions through his Los Angeles ministry.¹¹

Azusa Street Revival

About the revival, Saunders writes:

The origin of the Azusa Street Revival dates to a string of events that began in Houston, TX. At some point in 1905, Seymour, a devout man of prayer who reportedly prayed for upwards of five or more hours per day, heard a woman pray aloud in a language, or what seemed to be a language, that no one could

¹⁰ James D. Croone, *Seymour and Parham: The Move of God Amid Relationship and Conflict*. (Seattle, WA: CreateSpace, 2016), 2.

¹¹ Alexander, *Black Fire*, 18.

understand. Seymour was touched to the core and as a man that loved prayer, he could sense that this woman had somehow attained a depth of spiritual intensity he had long sought but never achieved.¹²

Cox adds that, “Upon meeting Lucy Farrow, Seymour’s life was changed. Farrow, the niece of the great abolitionist, Frederick Douglas and a governess of Charles Parham, apparently experienced the baptism of the Holy Spirit during one of Parham’s meetings.”¹³

Understanding Azusa Street Pneumatology

The study of the interaction between humans and the Holy Spirit is called pneumatology. Paul A. Pomerville’s *The Third Force in Missions*, first published in 1985, says that rationalistic orientation of Protestant scholasticism victimized the role of the Holy Spirit in evangelical missions; that there is a theological silencing of the Spirit in Western missions. Tradition that negates the gift tranquilizes the Holy Spirit.¹⁴ Those seeking the baptism in the Holy Spirit at Azusa Street earnestly prayed for the “utterance gifts” listed in 1 Corinthians 12:8-10 including tongues, interpretation of tongues, prophecies, and words of knowledge and wisdom. They were told that confession and conviction of sins was key to receiving the gift. Many travailed for the gifts. The miraculous gifts became commonplace.¹⁵

¹² Cheryl J. Saunders, “History of Women in the Pentecostal Movement,” *Cyberjournal for Pentecostal-Charismatic Research*, no. 2 (October 1, 1996): 2.

¹³ Harvey Cox, *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-First Century* (Reading, MA: Addison Wesley Publishing, 1995), 4.

¹⁴ Paul A. Pomerville, *The Third Force in Missions* (Peabody, MA: Henderson Publishers, 2016), 69.

¹⁵ Edith L. Blumhofer, “Revisiting Azusa Street: A Centennial Retrospect,” *International Bulletin of Missionary Research* 30, no. 2 (April 2006): 59.

A key to understanding Azusa Street is to understand pneumatology or the function of the gifts of the Holy Spirit with humanity. There are twelve different Hebrew words for the English word gift. Charismata which derive from the root word *charis* means grace. *Domata* refers to the leadership ministry used to equip the church. *Phanerosis* means to lay bare, to shine forth or to unveil, and this is the term used for those supernatural manifestations that are called the “surprises of the Spirit.” The nine manifestation gifts include a word of knowledge, a word of wisdom, faith, gifts of healings, working of miracles, prophecy and discerning of spirits. Also listed are tongues and interpretation of tongues. Manifestation gifts have no relation to natural ability.¹⁶ Humanity could not manufacture the events that occurred on Azusa Street. In fact, it was hard to comprehend the phenomena.

Can you imagine needing a healing and hearing of the movement on Azusa Street, but being a foreigner with a language barrier that prevented you from enjoying the fruit of the Holy Spirit? Can you imagine attending a church service and suddenly hear someone speaking in your foreign language? The charismatic gift of tongues is the move of the Holy Spirit that persons believed would restore the church to her former place, favor, and power. This Holy Ghost power would fuel swift world evangelism.¹⁷ Historically, at Azusa Street persons reported of tongue-talkers’ abilities to speak with immigrants. For example, a young southern Californian named Lillian Keyes professed the ability to converse with local Chinese immigrants in two distinct dialects.¹⁸ These

¹⁶ B. E. Underwood, *Spiritual Gifts: Ministries and Manifestations* (Franklin Springs, GA: Lifespring Resources, 1984), 11-13.

¹⁷ Blumhofer, “Revisiting Azusa Street,” 59.

¹⁸ “A Message Concerning His Coming,” *Apostolic Faith* 1, no. 2 (October 1906): 3.

experiences changed lives and were numerous. Lillian Garr believed she was called to China was able to speak in Tibetan and Chinese.¹⁹ Lucy Farrow, an African American female called to Liberia, reported a miraculous ability to speak in Kru.²⁰ The Holy Spirit was able to propel the mandate of the Bible via the gift of various languages. Xenolalia, the speaking in an unknown language, was a powerful and miraculous work of the Pentecostal movement which gave evangelists the ability to speak and to sing in languages that they did not learn through education but realized by an empowerment of the Holy Spirit.

The Hymnody of the Movement

Singing or the importance of hymnody or music in the revival was also a central role in the movement. Records indicate that music not only played an integral role at Azusa Street, but also covered theological topics.²¹ Studies uncover the popularity of one hymn during the revival called *The Comforter Has Come*.²²

O Spread the tidings 'round, wherever man is found, wherever human and human woes abound. Let every Christian tongue, proclaim the joyful sound. The Comforter has come! The Comforter has come! The Comforter has come! The Holy Ghost from heaven, The Father's promise given. O spread the tidings 'round, where-ever men are found. The Comforter has come!²³

¹⁹ A. G. Garr, "Pentecost in Danville," *Apostolic Faith* 1, no. 2 (October 1906): 2.

²⁰ *Apostolic Faith* 1, no. 11 (October 1907): 1.

²¹ Harold D. Hunter and Cecil M. Robeck Jr., eds., *The Azusa Street Revival and Its Legacy* (Cleveland, TN: Pathway, 2006), 144-149.

²² Bartleman, *Azusa Street*, 57.

²³ Francis Bottome, *The New National Baptist Hymnal* (Nashville, TN: Triad Publications, 1989), 120.

While listening to a recording of this song, one can hear a change in the atmosphere. This hymn was popular because the lyrics expressed a desire for the presence of the Holy Spirit, who would literally enter the room as invited to commune with the congregants.

From the Psalms of the Old Testament to Paul's commendation in Ephesians and Colossians for the faithful to join in hymn singing, we find evidence of the value placed on music in both Jewish and Christian worship. Likewise, from the first century up through modern Christian communities, church history is replete with examples of the significance of music as a tool for developing both theology and practice.²⁴

Dove writes that, "The types of hymns used in each of these eras differed greatly, but the presence of some type of hymnody is a common thread connecting them all...throughout the history of Christian worship, hymns have been written and sung to serve a function in the ordering of church worship."²⁵ Again, worship is a key ingredient in ushering in the presence of the Holy Spirit.

Azusa Streets difference in singing was the ability to also sing in the Spirit. When the *Apostolic Faith* newspaper reported on the music of the revivals, one distinct practice experienced was the practice of singing in the Spirit. The newspaper reported the "singing in tongues" and the "heavenly anthems" were attributed to an intervention by the Holy Ghost and not planned or done via human effort.²⁶

My first-hand experience of this phenomena occurred when my sister, Frieda, came home and attended a First Church of God in Christ Sunday service with me. At this point after attending services there for years, I never heard anyone sing in the Spirit.

²⁴ Nicholas P. Wolstertorff, "Thinking About Church Music," in *Music in Christian Worship: At the Service of the Liturgy*, ed. Charlotte Kroeker (Collegeville, MN: Liturgical Press, 2005), 5.

²⁵ Steven Dove, "Hymnody and Liturgy in the Azusa Street Revival, 1906-1908," *Pneuma* 31 (2009): 245.

²⁶ Dove, "Hymnody and Liturgy in the Azusa Street Revival, 1906-1908," 249.

While we sang the song in English, my sister sang in tongues. The singing was so angelic. As with Azusa Street, she did not manufacture this ability. The same phenomena, reported in 1906 in the *Los Angeles Daily Times*, told the story of a group of Azusa Street faithful persons worshipping in Monrovia. In that meeting, a group of sisters sung a variety of hallelujah hymns in at least three languages, while in other corners of the room, sat a group of men praying in tongues, and at the altar others lay stretched out on the floor with their faces to the ground in the glory cloud.²⁷

In January 1907, Florence Crawford, who left from the Azusa Street mission to spread the Pentecostal message in the Pacific Northwest, reported back to Los Angeles about the ministry of her nine-year-old daughter Mildred. In one service, Mildred rose and began to sing in tongues, and then the girl interpreted her own hymn as saying, “Jesus is calling you. Jesus is calling, O sinner, come home. Glory to His name, O sinner come home.” As she sang this song, young Mildred rose and began to preach, using her hymn sung in the Spirit as an introduction to a sermon on the imminent return of Christ to judge the world. As a result, the congregation was “silenced to death.”²⁸

Azusa Healings and Deliverance

On Sid Roth’s, *It’s Supernatural* television show, the Azusa Street movement interviewee, Tommy Welchel, tells of the healing or deliverance aspect of the movement. Welchel spoke of the oddity of Seymour sitting on a pew with a wooden box over his

²⁷ “A Holiness Rampage,” *Los Angeles Daily Times*, July 11, 1906.

²⁸ *Apostolic Faith* 1, no. 5 (January 1907): 1.

head for an hour praying. Seymour would get up and then they would sing until the Shekinah Glory showed up. Worship causes the Holy Spirit to imbue the atmosphere.

According to Welchel, a flame of fire would billow from the roof of the building. Outsiders deeming this to be a real fire contacted the local fire department to put the fire out numerous times. There was a Jewish Rabbi who taught them that the flaming fire that descended to touch the fire coming up from the roof was angels bringing miracles into the earth and the flames ascending went up to get more miracles. When the angel of the Lord appeared to Moses, he appeared to him in flames of fire from within a bush. Luke 3:16, says, “the one who is coming is more powerful than I am, He will baptize you with the Holy Spirit and with fire.” During this time miracles, signs and wonders would occur. There is a story of a man who did not have an arm; however, he had an arm to creatively grow from the boney stump appearing from his shoulder. Even the flesh was supernaturally created over the newly grown arm in the sight of the people. Another story told of a man with an elephant face. As they prayed, his face supernaturally was restored as a bone popping noise caused the drooping face to retract into a normal face. Missing earlobes regrew. Abnormal growths fell to the floors. Miracles signs and wonders occurred regularly.²⁹

Worship can be a processional into the presence of the fire of God’s Glory. The hymns selectively honoring and soliciting the presence of the Holy Spirit led to a worship of God that caused the Holy Spirit to descend into the services. The Acts 2:2-3 text of the Bible would be physically realized in this time as “a sound like a mighty rushing wind came from heaven and filled the house where they were sitting. And there appeared unto

²⁹ Tommy Welchel, “They Told Me Their Stories: The Azusa Street Revival,” interview by Sid Roth, *It’s Supernatural*, November 19, 2014, <http://www.sidroth.org/youtube.com>.

them cloven tongues like as of fire, and sat upon them” (Acts 2:2). When the cloven tongues of fire enter a room, the glory envelops the people and sets them ablaze. In other words, persons no longer view God as a burning bush, but become a burning bush. Emboldened with the fire of His glory, Christians can advance the Kingdom of God in the earth by carrying the purifying power to others.

The Fire that Purifies and Perfects

Acknowledging the fire of God helps to understand two factors of the movement. One factor is that Hell is described as a place where fire and brimstone will torture the unrighteous day and night. But the Bible asks, who among us shall dwell with the devouring fire? Who can dwell with the everlasting burnings? The fire of God is a fire of love and purity that destroys and consumes the wickedness that abides in believers. The answer to the question is one who dwells in the presence of God’s glory or fire, which represents the Holy Spirit, is one that walks righteously and speaks uprightly.

The prophet asked the question, who could abide and not be consumed. Therefore, every time the people of Azusa Street met this blazing fire, they subjugated themselves to the process of purification by the Holy Spirit. The second factor is that the fire of God expresses the love of God. God’s fire can set a bush on fire but not consume it. The Holy Spirit, or agent of fire, would set the saints afire, thereby, purifying and cleansing them of all unrighteousness, sicknesses, and diseases. Therefore, demonstrative deliverances, which are usually accompanied by wailing, moaning, and groaning that is not human, exposed the spirit of infirmity and the spirit of premature death—both demonic spirits—during the miraculous healings. While the word deliverance is not

utilized in most of the documents on Azusa Street, deliverance manifested in every session or meeting when they worshipped and communed with God and creative miracles occurred. No one ever spoke of the healings as an expulsion or removal of an evil spirit, but some did call Azusa Street the spawn of the devil.

Fear of the Evidential Power

Fear of the evidential power of the Holy Spirit and how the Spirit is expressed in charismatic settings can cause rejection of the Lord, the deliverer. Some negative synonyms for charismatic are bewitching, entrancing, and seductive. Therefore, charismatic is sometimes used when referring to cult leaders; describing their ability to woo people into heretical religion. The Azusa Street revival was dubbed by some as a wild emotional mistake. K.B. Napier in his article, "The Birth of a Lie," deemed the Azusa Street revival a defective monster, occult or evil-life form that insidiously grew and later became the Toronto Blessing. Napier wove a demonized version of the happenings in the meetings reporting that:

A woman...stood shaking from head to foot...a man in front of her slid down out of his chair and became unconscious...the man...was...under high nerve pressure...He arose staggered to them and began to shake his hand in front of their faces and wave his arms over their heads and moan...Then he put his hands on the heads of the women and began to shake their hair. Some of them lost control of themselves and went under a hypnotic spell. He rubbed a man's jaw until the victim tumbled over on the floor and lay half an hour, then suddenly began to jabber. Those who had received their 'Pentecost' cried out, "He has the baptism, he has the baptism!" A young coloured (sic) woman, doing her best to get the gibberish, went through all kinds of contortions in her effort to get her tongue to work...a coloured woman had her arms around a white man's neck, praying for him. A man of mature years leaped up out of his chair and began to stutter. He did not utter a distinct syllable...'tut-tut-tut-tut-tut-tut'. This was evidence he had his 'baptism'. (The first woman mentioned) this time singing a far-away tune that sounded very unnatural and repulsive.³⁰

³⁰ Alma White, *Demons and Tongues* (Zarephath, NJ: Pillar of Fire Publishers, 1949), 42.

Shaking, unconscious, staggering, contorting, and repulsive are expressions that the devil would utilize to describe his horror of watching God's children as they were being delivered from his grip. Napier literally declares, "do you not find all this frightening"?³¹ Fear of the evidential power of God causes many today to still negate God's deliverance ministry. Not recognizing the evidential power of God, people would do everything to stop the movement. C.W. Shumway, reported in his work, "A Critical History of Glossolalia," that "Satan was in control of the gatherings therefore congregants were ordered out of town by police because of the racket they made and because of their general misconduct."³² The devil also loves chaos and acts to 'accuse the brethren' of being disorderly.

In fact, there are a group of Cessationist, individuals who believe that the healings, miracles, signs, and wonders of the Bible are no longer occurring. The Methodist revivalist and Oxford scholar, John Wesley wrote, "I do not recollect any Scripture wherein we are taught that miracles were to be confined within the limits of the apostolic age of the Cyprian age, or of any period of time, longer or shorter, even till restitution of all things."³³ God is still moving and so are the attacks against and fear of God's work.

³¹ K. B. Napier, *Azusa Street: The Birth of a Lie* (Wales, UK: Bible Theology Ministries, 1994), 4-8.

³² C. W. Shumway, "A Critical History of Glossolalia" (PhD diss., University of Southern California, 1916), 4-5.

³³ John Wesley, *The Works of John Wesley*, vol. 8 (Grand Rapids, MI: Zondervan, 1959), 465.

Pentecostal Theology Attacks

Nair, believing that Pentecostalism hinged on tongue-talking, says both Pentecostal and charismatic tongues are false. He says, in scripture tongues are normal foreign languages and not a heavenly language but a manifestation of Satan. Since Nair attempts to rationalize the moves of God, he will never experience the power of the Holy Spirit and God's manifestation of gifts. The verbal attacks against Toronto Blessing and the Vineyard are apparently personal. This causes one to think of a child who does not get what another child has and thus begins the emotional display of sprawling on a dirty floor having a temper tantrum. The language emanating from this child is not tongues but the screaming of a spoiled brat wailing in baby gibberish trying to get his way. Attacks from the devil and his imps existed from the beginning of time. The *Holy Bible* cites the devil's existence and anger with God from Genesis to Revelation. However, these attacks did not stop and will not stop God's redemptive and deliverance plans.

The Split

Being mindful of the era in which the Azusa Street revivals began, one must wonder about the issue of racism or the interracial aspects of the movement having the attendees being both black and white. Frank Bartleman, a white participant recalls a "non-existent colour (sic) line that had been washed in the blood of Jesus."³⁴ While the color was ignored, it could not erase the ontological differences of the blacks and the whites. The blacks had an ability to press on after enduring the Middle Passage. They demonstrated a resolve to never allow others to wipe out the memory of their roots. Like

³⁴ Christian Assemblies International, "History of the Pentecostal Movement," cai.org, <https://www.cai.org/bible-studies/history-pentecostal-movement>.

the slaves of old, the memory of the supreme being they worshipped was embedded in their minds by the ancestors. With reverence of the ancestors, they worshipped the eternal Creator who is omnipotent, omniscient, and omnipresent. They worshipped God in community with ritualistic dancing and singing like the ancestors.³⁵ Before Azusa Street, churches were segregated. Blacks and whites were forced to separate during worship services. This made Azusa Street's racial inclusion one of the greatest legacies of the movement. Black and white preachers attending each other's camp meetings and revivals was uncommon; but they were representative of the heart of God. The beauty of true fellowshiping in love would soon be tainted.

Most reports only mention the positive side of the movement. The *Apostolic Faith*, written and distributed to over 50,000 people, exposed a side of Parham that was surprising. Seymour, a student of Parham, invited his teacher to come see the fruit of his theological teachings. Excited for the visit, Seymour was floored at the negative grade his former teacher used to assess his current work. Surprisingly, commingling of the races including blacks, whites, and Latinos in "Africanism" and "crude negroisms" sickened Parham so he left the revival insisting that what he witnessed was not the Holy Spirit, but "animal spiritism." These same actions were found in the white nineteenth century camp meetings also.³⁶ Parham was overcome with an evil desire to assume the leadership role of Seymour's ministry. Sadly, after numerous other controversies, the interracial Pentecostal movement that was a biblical witness to the world ended.

³⁵ Alexander, *Black Fire*, 30.

³⁶ Alexander, *Black Fire*, 30.

Summary

Through the collaboration of two men of different races, unity in the Spirit brought about a movement of the Holy Spirit that warrants investigating its strengths and weaknesses in order to further perfect knowledge on how to continue to flow in the miracles, signs and wonders of God. The Azusa Street Revival was the epitome of New Testament Book of Acts. Despite distinctions between beliefs in doctrines of “entire sanctification,” “gradual sanctification,” Trinitarian versus Oneness” or “Jesus Only,” believers, the Holy Spirit baptism is a theological foundation for Pentecostalism. Donald Dayton identifies the following common theological themes among Pentecostal bodies: salvation, sanctification, baptism of the Holy Ghost, divine healing, and the second coming of Christ.³⁷

Cessationists believe that tongues, prophecies, healings, deliverance, miracles, signs, and wonders ceased after the early church. Pentecostals believe that the outpouring of the Spirit spoken of in the Book of Joel 2:28-29 still occurs. The exorcisms, healings, and miracles experienced regularly testified to this evincive. Proof was recorded in the “Apostolic Faith” articles. Numerous passages of the New Testament describe both the gift of glossolalia, which is speaking in an unknown tongue in unintelligible utterances inspired by the Holy Spirit, and xenolalia, which is the spiritual ability to speak in a foreign language. Pentecostals believe that these accounts are models for modern day lives. Robert Graves is correct in his statement in *Strangers to Fire* that evidential

³⁷ Donald Dayton, *Theological Roots of Pentecostalism* (Peabody, MA: Hendrickson Publishers, 1984), 19-22.

glossolalia confirmed to the believer that the believer received “power from on high” and that the individual was authorized to become active in the service to Christ.³⁸

Most movements today are still very segregated. Global Awakening reports only one percent of African Americans within their ministry. The Church of God in Christ is predominantly African American. There is not only a divide in race, but theologically, there is also a division on what occurs in the present and what has ceased.

In the book, *Receive Your Miracle Now: A Case for Healing Today*, Bob Sawvelle posits that healings have continued to powerfully affect Christianity across the globe today. Citing the documented healings and deliverances of his cohorts in ministry, Randy Clark, Craig Keener, and United Theological Seminary Doctor of Ministry mentor, Bob Sawvelle, have all visually experienced miraculous occurrences that only the hand of God could manifest.³⁹

Having experienced first-hand the power of God—from the being slain in the Spirit, speaking in tongues, and dancing in the Spirit to shaking as if plugged into an electrical outlet—the passion to see others pattern their lives after the biblical commissions is greater. God’s authorization to continue proclaiming the truth of God’s desire to save, heal and deliver us from the snare of the enemy is realized. The Azusa Street movement, Toronto Blessings, The Vineyard, and every Pentecostal movement will experience an onslaught of attacks from the devil. The devil’s main goal is to stop or limit God’s deliverance ministry to the world. With this knowledge, a drive to complete a

³⁸ Robert W. Graves, *Strangers to Fire: When Tradition Trumps Scripture* (Tulsa, OK: Empowered Life, 2014), 89.

³⁹ Bob Sawvelle, *Receive Your Miracle Now: A Case for Healing Today* (New Kensington, PA: Whitaker House, 2017), 165.

study on deliverance and the known fears that hinder the force of the Holy Spirit that produces fruitful biblical principles must be propagated.

CHAPTER FOUR

THEOLOGICAL FOUNDATIONS

The mission of this chapter is to construct via practical theologizing the systematized body of information and knowledge on exorcisms or deliverance discovered from scholarly research gleaned from God's word, the Holy Bible, and other doctrinal religious data. Most Christians, particularly, within the Baptist denominations erroneously base their views of an exorcist or exorcism based on the movie *The Exorcist*—a film depicting a Catholic priest's attempt to expel a demon from a young girl. This movie exhibited lengthy violent scenes that culminated in the priest being so distraught that he invites the demon to enter him leading to an unfavorable and frightening attempt at healing or deliverance. This depiction of the healing or deliverance ministry invokes the need for a thorough examination of the new covenant truths that will expose the truth about exorcisms or deliverance. Additionally, it will help eliminate current fears. Correct Pentecostal theology, which accesses the need for the healing and deliverance ministry and that demonstrates how to properly practice God's power, will empower the Kingdom of God to embrace God's methods of healing and deliverance without trepidation. Most African American Baptist churches lean towards Practical Theology.

Baptist Ways

African Americans, as an oppressed people, have always embraced “the practice” of religion as liberating. Led by God’s servant, Moses, God liberated the slaves from the Egyptian slave master, Pharaoh. Liberation is key to Baptist Theology. In the book, *We Have Been Believers*, James H. Evans, Jr., posits that liberation is multidimensional. The desire for liberation and its dynamics rests in the existential concerns of the oppressed. The cornerstone of all Christian hope rests in the freedom of all those oppressed through the death and resurrection of Jesus Christ. Evans declares:

To make liberation only a future reality leads to quietism and leads the forces of dehumanization in the world unchallenged. More importantly, however, making liberation an eschatological carrot on the end of a stick cheapens life and robs each moment of the sense that it is an instance of the grace of God. The dynamic of liberation is important for understanding the experience of African Americans because they are people who know what it means to wrest some small joy out of a disappointment, to celebrate life’s victories, to endure life’s pains and to sense a measure of triumph in living each day. Therefore, prayers commonly heard in African American churches will thank God for “last night’s lyin’ down and this morning’s gettin’ up; for our golden moments to roll on. This is the understanding of a people who know that liberation is fragile, but precious. Liberation is multi-dimensional.¹

Liberation is a matter of practical theology. African Americans sought God to ease their everyday living. African American Baptist believers desire to see the truths of the scripture manifested in and practiced in day-to-day life. Princeton Theological Seminary in Princeton, New Jersey hosts a Black Liberation Theology Institute annually. In July 2019, leadership at Princeton centered the week-long session around understanding the need to continue propelling liberation as black people. With most blacks today still residing at the bottom of society in America, black liberation theology (BLT) keeps black

¹ James H. Evans Jr., *We Have Been Believers: An African American Systematic Theology* (Minneapolis, MN: Fortress Press, 2012), 18-19.

people abreast of the struggles and informs them of methods to eradicate the real pain experienced today. While other races cannot fully understand the dynamics of black liberation theology, Princeton embraces its work of studying God (theology), studying Jesus (Christology), and studying human pain and suffering (anthropology).

Systemic class exploitation causes spiritual and emotional pain. Most African Americans deal with the same demons of anger, revenge, low self-esteem, and paralyzing fear.² Dwight N. Hopkins writes in his book *Down, Up, and Over: Slave Religion and Black Theology* that the demons behind African American struggles are mostly derived from negative life experiences. However, most African American Baptist denominations do not suggest a spiritual release of the spirits via religiously prescribed means, but rather religiously propose human efforts of dealing with the individuals—not the spirits—behind the oppression. Thus, the church encourages people to join various human forces to combat all ills. Most African American Baptist churches do not readily embrace the spiritual practices of healing and deliverance to dispatch anger and low self-esteem (called the spirit of rejection). Rather churches religiously administer the ordinances as a “form of godliness” (2 Tim. 3:5) that actually denies the power of God.

The Ordinances of the Baptist Church

A shift occurred in practical theology with persons using qualitative methods to explore the significance of all the church practices of faith based on how to practice

² Dwight N. Hopkins, *Down, Up and Over: Slave Religion and Black Theology* (Minneapolis, MN: Augsburg Fortress, 2000), 7.

living a totally victorious life in Christ.³ To establish an effective Baptist life, one must participate in the three essential areas in the life of Baptist churches including the ordinances, the scriptures, and the communal missions of the church.⁴ These churches should keep and explore these practices.

Paul, the Apostle, teaches for humankind “to not conform to this world but, be ye transformed by the renewing of our minds” (Rom. 12:2). Homiletics professor Dr. James Henry Harris introduces Samuel DeWitt Proctor School of Theology at Virginia Union University seminarians to transformational preaching. Harris posits that a precondition to liberation is transformation. The process requires both mental and spiritual consciousness of a need to be free. There cannot be a mindset of separation from the gospel. Just like Jesus did in his preaching, one must confront the causes of the condition. This is where the African American Baptist church is strong in getting their churches to participate in political arenas, in getting an education, and participating in the system by connecting to strong programs such as the National Association for the Advancement of Colored People (NAACP).⁵ In order to fully immerse oneself in the liberation movement one would immerse oneself in the church because the church is at the forefront of the aforementioned movements towards freedom.

However, not only must persons immerse themselves in societal liberation movements, but they must also investigate and enfold the Holy Spirit’s methodologies

³ John Sinton, “Where Is Your Church? Moving Toward a Hospitable and Sanctified Ethnography,” in *Perspectives in Ecclesiology and Ethnography*, ed. Pete Ward (Grand Rapids, MI: Eerdmans Publishing Co., 2012), 71.

⁴ Alan P. F. Sell, “New Departures in Baptist Theology: A Review Article,” *Modern Believing*, no. 4 (2015): 447.

⁵ James H. Harris, *Preaching Liberation* (Minneapolis, MN: Augsburg Fortress, 1995), 8-9.

that douse their souls. The main baptism for Baptist believers is the full immersion in a body of water. Jesus ordained baptism, by starting his ministry with his baptism in the Jordan River in the New Testament as a sign of the fulfillment of righteousness in Christ by His coming death and resurrection. This begins the Christian's walk in a new life.⁶ Jesus said, "I baptize you with water for repentance, but one who is more powerful than I is coming after me. He is mightier than I, and I am not worthy to carry his sandals: He will baptize you with the Holy Spirit and fire" (Mt. 3:11). Beyond the physical immersion of baptism and beyond the immersion in communal efforts, Christians must immerse themselves in the Holy Spirit. In fact, I was baptized twice—in my childhood at the age of nine and again at the age of fifty-four. At the second baptism in the Jordan River in Israel, I experienced a Holy Ghost endowment that descended upon me and the Bishop performing the rite noted this. Upon viewing the film, that is recorded of all persons being baptized, a fresh anointing visibly and truly fell upon me. The ordinance of Baptism opens the soul to be touched by the Holy Spirit.

William Lumpkin's assessment of the Christian belief in the need and beauty of practicing baptism by immersion and Communion in *Baptist Confessions of Faith* sums up my heart as a Baptist. He wrote,

The two sacraments appointed by Christ, in his holy church, are the administrations whereof he hath assigned as the ministry of teaching, namely, the Holy Baptism and the Holy Supper. These are outward visible handlings and tokens, setting before our eyes, on God's side, the inward spiritual handling which God through Christ, set forth.⁷

⁶ Benjamin Franklin, *Philadelphia Baptist Confession of Faith* (1743; repr., Asheville, NC: Revival Literature, 2007), 65.

⁷ William L. Lumpkin, *Baptist Confession of Faith* (Chicago, IL: Judson Press, 1959), 109.

Baptism is an outward demonstration of an inward “handling” that God set forth.

Experiencing the rite of baptism is very important for every believer. Just as John baptized Jesus at the beginning of Jesus’ ministry, Christians too are baptized to publicly reflect the realness of their confession thereby marking that they belong to God. God also established a means to handle the Christian’s inward spiritual journey. The outward demonstrations must move into inwardly realizing the totality of ministry. Pentecostals led most denominations in understanding the true freedom that comes from allowing the Holy Spirit to do this inward work. Thus, the regenerative work begins. However, this rite is secondary to asking Christ to come into one’s heart. At the point of confessing Christ as Lord, Christians are “sealed with the promised Holy Spirit” that marks them as belonging to the Kingdom of God and thus protects them (Eph. 1:13). Therefore, Christians are not vulnerable to full possession but are still open to attacks from the devil.⁸ Bob Sawvelle, United Theological Seminary professor, therefore prefers utilizing the term deliverance instead of exorcism as deliverance is a means of rescuing since an individual may be oppressed but not possessed.⁹ Those who are not saved can obviously be subjected to full possession by demons. Those who belong to the Kingdom of God are subject to attacks in areas not yet fully under submission to God.

⁸ Gary Greig and Kevin N. Springer, eds., *The Kingdom and the Power: Are Healing and Spiritual Gifts Used by Jesus and the Early Church Meant for the Church Today?* (Ventura, CA: Regal Books, 1993), 235-236.

⁹ Bob Sawvelle, *Receive Your Miracle Now: A Case for Healing Today* (New Kensington, PA: Whitaker House, 2017), 45-46.

The Kingdom of God

Wickedness, sin, and all manner of evil dominates the world. Jesus came to rescue humanity from this present evil world (Gal. 1:4). The proclamation of the Kingdom resurrected the hope of God purging all the devil's assignments to kill, steal, and destroy humanity from human and earthly existence.¹⁰ The Kingdom of God was central to the teachings of the disciples. The disciple Matthew declared, "And Jesus went throughout Galilee teaching in their synagogues and proclaiming the good news of the Kingdom and curing every disease and every sickness among the people" (Mt. 4:23). The Kingdom of God is described directly and indirectly in the New Testament as God's ruling power in action.¹¹ Jesus Christ is the Kingdom of God that came into the earth. He came to enact the covenant of salvation. "Now for this reason Christ is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance because the death of Jesus has occurred that redeems them from the transgressions under the first covenant" (Heb. 9:15).

Since God is a covenant-keeping God, the once saved always saved saying fallaciously causes Baptist believers to reason that demonic oppression is not possible. Standing on the scriptures, which say that God is a covenant-keeping God and Christians are in a covenant relationship with God, some Baptist believers negate the possibility of demonic possession. The Greek translation for the word covenant is *diatheke*, which Strong defines as a will or set agreement having complete terms determined by the

¹⁰ George Eldon Ladd, *A Theology of the New Testament* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1974), 48.

¹¹ Jon Mark Ruthven, *What's Wrong with Protestant Theology?* (Tulsa, OK: Word and Spirit Press, 2011), 138.

initiating party, which is fully affirmed by the one entering the agreement.¹² No need exists to inveigle this truth. The scriptures support that God keeps God's covenant. However, the devil and his kingdom constantly bombard the Kingdom of God with spiritual wickedness because "Satan's goal is to spiritually neutralize Christians."¹³ God's children can and will face the kingdom of darkness on a regular basis. Therefore, God's people must apprehend a full understanding of demonology.

Demonology

Demonology is the study of demons. The Bible teaches that demons are fallen angels who joined Satan in his rebellion against God (Rev. 12:3-4). These fallen angels suffered defeat and were cast out of heaven along with their leader, Satan.¹⁴ These fallen angels became a part of Satan's army, and are now called "demons." Scripturally, they were previously angels; therefore, they are aware of spiritual realities. Noel and Phyllis Gibson in their book *Evicting Demonic Squatters and Breaking Bondages* outlined some of the texts that gives us insight into demon's spiritual realities:

1. Demons are angels who sinned and were evicted from heaven. 2 Peter 2:4
2. Demons glory was reversed making them evil, wicked and unclean. Mk. 7:25
3. Demons are afraid of their judgment and confinement in the abyss. Lk. 8:28
4. Demons obey every command Christ gives. Matt. 8:31-32
5. Demons fear judgment and confinement in the Abyss. Mk. 8:29, 31
6. Demons fear and obey the name of Jesus when used with faith. Acts 8:7¹⁵

¹² James Strong, *Strong's Exhaustive Concordance of the Bible* (Nashville, TN: Thomas Nelson Publishers, 1990), 22.

¹³ Greig and Springer, *The Kingdom and the Power*, 236.

¹⁴ Dolores Smyth, "What Does the Bible Say about Demons?" *Christianity*, last modified May 7, 2019, <http://christianity.com>.

¹⁵ John Loren Sanford and Mark Sanford, *Deliverance and Inner Healing* (Grand Rapids, MI: Chosen Books, 2008), 30.

Satan always mimics God's Kingdom's hierarchical set-up by also establishing a demonic kingdom with principalities, powers and rulers of darkness in the world. The Old Testament book of Daniel shows the establishment of the devil's kingdom when Daniel refers to the demonic forces as "kings of Persia" (Dan. 10:13). This text notes that some demons have higher hierarchal battling stations.

When one mentions Satan and his demons, it usually conjures an image of a gargoyle-like creature with fangs, claws and a hunched back. This is one of the reasons most Christians do not want anything to do with studying demons. However, fear is the reason so many Christians suffer oppression today.

Normal eyes cannot see the demonic spirits, but the gift of discernment of spirits mentioned in 2 Corinthians the twelfth chapter speaks of a gift from God that give Christians' insight in the spirit realm. Things that appear evil are not the only signs of demonic presence. Corinthians declares that "Satan disguises himself as an angel of light" (2 Cor. 11:14). Regarding the nature of the demons, scriptures describe fallen angels as "unclean" (Mt. 10:1), "wicked" (Eph. 6:12), and "evil" (Lk. 7:21). There are no biblical texts discussing any demons wanting to change their nature. Demons hate the grace of God. They do not have the nature of God's angels, which are ministering spirits.¹⁶

The word angel is a transliteration of the Greek word for messenger (*angelos*), which is the main function of God's angels. There are numerous terms assigned to God's angels that typify their functions. *Leitourgos* (Greek) and *mishrathim* (Hebrew) mean servant or minister. Host comes from the Hebrew word *sava* meaning a military force

¹⁶ Bob Larson, *In the Name of Satan: How the Forces of Evil Work and What You Can Do to Defeat Them* (Nashville, TN: Thomas Nelson Publishers, 1996), 43-44.

that fights God's battle. The Bible also calls angels watchers meaning supervisors employed by God to tend to world affairs or decision makers aiding in carrying out God's decrees in earthly matters. Scripture refers to angels also as Ben Elohim meaning "sons of God" (a certain class of beings), stars meaning angels whose residence is in heaven. In God's army there are governmental rankings of the angels denoting their ranking in God's military forces to do combat against demons and their nature.¹⁷

Humans have free will to either entertain God's angels or the devil's demons. The great theologian Augustine wrote that free will "speaks of a predisposition to sin within human nature, which at least in part, is due to Adam's sin."¹⁸ Augustine believed that "sinners are seriously ill and unable to diagnose their illnesses, let alone cure it. It is only through the grace of God alone that humanity's sins are cured."¹⁹ Augustine believed that humans derived their sinfulness from either hereditary disease, power or guilt (also passed down from generations).²⁰ Augustine's use of the word "power" in referencing either God's Kingdom or the Satan's kingdom denotes a struggle for power. Everyone has a capability to denounce evil influences and shut their temple doors to all demonic forces. Christians must guard their temples recognizing the host, leitourgos, and watchers that God employs to help us fight against the demonic forces coming against us. Christians must not let the enemy overpower them. They must let the word of God guide them in how to guard against these evil forces and how to guard their temple entry points.

¹⁷ Terry Law, *The Truth About Angels* (Lake Mary, FL: Creation House, 1994), 114-115.

¹⁸ Alister E. McGrath, *Christian Theology: An Introduction*, 5th ed. (West Sussex, UK: Blackwell Publishing, Ltd., 2011), 351-352.

¹⁹ McGrath, *Christian Theology*, 351-352.

²⁰ McGrath, *Christian Theology*, 351-352.

Temple Entry Points

A complete examination of the Temple Cleansing text in Matthew chapter twenty-one leads to an understanding of the full significance of Jesus guarding the doors, gates, and entry points demons utilize to access individuals. From God's dwelling in the tabernacle built by Moses to the temple built by Solomon, the new resting or dwelling place of God is in believers that the Bible repeatedly calls the temple. In Ezekiel 44:5, the Lord instructed Ezekiel to mark well, to look closely and listen attentively to all God would tell Ezekiel concerning all the ordinances of the temple and all the laws. God tells Ezekiel to mark well those who may be admitted to the temple and all those who will be excluded from the sanctuary. There were ninety rooms and three floors in the temple. Within the blueprint of the temple described in 1 Kings chapter six is a hidden instructional mandate specifically describing the entry points that the enemy uses to gain access into God's new temple or humankind's body.²¹ When Jesus stood on the temple steps angrily forcing everything that was demonic or evil from the gates or entry points of the temple, he demonstrated the seriousness of believers, as the new temples of God, to recognize the need for forcefully removing anything evil (Mt. 21).

Jesus' action established the need and existence of the deliverance ministry or exorcisms. Persons typically overlook this verbiage due to fear. This fear drives most individuals straight to medicinal methods of healing before exploring God's method of healing. Jesus said, "If I cast out demons by Beelzebub, by whom do your own *exorcist* cast them out? Therefore, they will be your judges. But if it is by the Spirit of God that I

²¹ Alexander Pagani, *The Secrets to Deliverance: Defeat the Toughest Cases of Demonic Bondage* (Lake Mary, FL: Charisma House, 2014), 30.

cast out demons, then the Kingdom of God has come to you” (Mt. 12:27-28). Exorcism is a biblical mandate that Jews did using only ritualistic methods not backed by the authority of the Kingdom of God. The Kingdom of God introduced the spiritual power and authority to exorcise demons backed by the authority of God in the name of His son, Jesus.

Demonic spirits can oppress Christians; and Christians need to learn to block the entry points. Pagani said, God instructed Ezekiel to watch the doorways because they can be opened or closed or used as an entry or exit. God wants Christians to understand how their temples operate and what is needed to keep them functioning correctly. Persons place locks on the doors of their homes to protect the inside of the house. Keys are needed to unlock and lock doors. Christians’ authority will increase as Christians get the (key) revelation. One must have the keys to open the door.²² A key is an instrument that is specifically shaped to open an established door. The Hebrew word translated “regulations” in Ezekiel 44:5 is *chuqqah*, which means “that which is established.” It comes from the root word that means statute, ordinance or prescribed limit or boundary.²³ Christians must grasp the meaning of the regulations prescribed in the Bible. Every time Christians do not align themselves with the word of God, but instead choose to agree with the enemy, they open a door to the enemy by negating the prescribed ordinances or statutes established to block the enemy from gaining access to their temple entry points. Just as Christians can open a door to the enemy, they must also realize that God gave

²² Pagani, *The Secrets to Deliverance*, 40.

²³ *Blue Letter Bible*, s.v. “*chuqqah*,”
<https://www.blueletterbible.org/lang/Lexicon.cfm?strongs=H2708&ct=KJV>.

them authority through Jesus Christ to command the enemy to leave through the same door.²⁴ The word door is used to reference spiritual entry points and exit points.

Points of entry and exit include the mouth and lips. Humans are beings that speak; therefore, words can either empower or negate demons. Human eyes are a lamp unto human souls. Therefore, Christians can either have healthy eyes full of light or unhealthy eyes open to darkness and evil, thus blocking their discernment or ability to spiritually see demons (Lk. 11:34). Scripture instructs persons to hear God's voice and harden not their hearts (Ps. 95:1-7). A deaf dumb spirit targets the ear causing dullness of hearing the voice of God (Mk. 9:25). Since the nose in scripture represents discernment and since God breathed life into Adam's nostril, the nose can be a backdoor as a gateway into the human body (Gen 2:7). One sees this with the new Coronavirus that is sweeping the world and killing individuals today. Persons can breathe in the disease through the nose gate.

According to Pagani, persons miss in their studies the numerous secret entry points or hidden areas.²⁵ James C. Pakala in his paper, "A Librarian's Comments on Ezekiel," writes that the strangeness of the prophet immediately strikes the casual reader of the Book of Ezekiel. Difficulty with the book is common.²⁶ Pagani prophetically exegetes his study of Ezekiel 8:7-9, 12 which is exegeted from a spiritual eye of deliverance that was given to him. Pagani's interpretation revealed that God expressed hidden doorways in the human body. He writes, "Then he brought me to the door of the Temple courtyard,

²⁴ Pagani, *The Secrets to Deliverance*, 48.

²⁵ Pagani, *The Secrets to Deliverance*, 54-68.

²⁶ James C. Pakala, "A Librarian's Comments on Commentaries: 21 (Ezekiel)," *Presbyterian Covenant Seminary Review* 32a (Spring 2006): 46-47.

where, I could see a hole in the wall. So, I dug into the wall and found a hidden doorway. ‘Go in,’ he said...Then the Lord said to me, ‘Son of man, have you seen what the leaders of Israel are doing with their idols in dark rooms?’”²⁷ This text reminds the reader that numerous spaces exist for the enemy to set up camp. There were winding stairs and rooms built on the sides of the temple. There were ninety rooms in the temple. The human body, the temple of the Holy Spirit has ninety rooms in the realm of the soul within which the enemy can establish camp.²⁸ This is not a coincidence. God designed humans as replicas of the temple on purpose. Christopher Davey in his Tyndale Biblical Archaeology Lecture in 1979, concurred with Pagani’s assessment that while the temples of the time had similar entrances, most palace/temples of old were structural in purpose, while some were religiously significant.²⁹

When Jesus became angry on the temple steps, he demonstrated the deliverance ministry. He exacted rage in order to draw attention to the position he took, which was just outside the doors and gates of the temple. He physically demonstrated the Christian stance, where Christians should stand guard, and forcefully do battle via deliverance.

Deliverance

Demons have an ability to reside within Christians. Jesus did not deal with demons as though they were some misunderstood or difficult to define force that negatively affected the mind. Jesus treated demons as living entities. Jesus implied that

²⁷ Pagani, *The Secrets to Deliverance*, 90.

²⁸ Pagani, *The Secrets to Deliverance*, 35-36.

²⁹ Christopher J. Davey, “Temples of the Levant and the Buildings of Solomon,” *Tyndale Bulletin* 31, no. 1 (1980): 111.

demons exhibited a preference for where they wanted to live or reside.³⁰ Therefore, the question can the temple have a demon must be answered with a resounding yes! This is a crucial point that pastors teaching their members must visit. Most Baptists believe that demons exist. However, the majority of Baptist believers think that one who is saved cannot be possessed or oppressed. This keeps individuals from fully examining themselves for demonic oppression. Christians must first recognize the need for deliverance.

Diagnosing the need for deliverance is problematic. The symptoms expressed in psychological illnesses can be similar to the symptoms that manifest as an evil spirit affects an individual. Therefore, the most common way to diagnose oppression or possession is that the individual expresses hearing voices that speak negatively to them or they have nightmares that are beyond explanation. Most individuals experiencing this will be reluctant to tell anyone for fear of being labeled psychotic. Another method of knowing when the person is possessed is via observation of body contortions, voice intonation, or the eyes which become filled with hate, mockery, and pride appear to be peering at you. However, the best method of all is knowing through the gift of discernment of spirits.³¹

My sister Freida, who has now gone on to glory, truly possessed the gift of discernment. She reported being at work and an individual would walk up to her just to talk, but she could see with her spiritual eye something monstrous and eerie looking

³⁰ Rodney H. Hogue, *Reconstruction of the Soul to Retain Freedom and Foster Spiritual Growth After Undergoing Deliverance from Demonic Influence* (DMin diss., United Theological Seminary, 2013), 27.

³¹ Francis MacNutt, *Deliverance from Evil Spirits: A Practical Manual* (Grand Rapids, MI: Chosen Books, 2009), 79-85.

attached to the individual's body. She would simply lay her hand on their back and say a prayer under her breath. Demons can be removed when Christians know their authority and power in the Kingdom of God.

The adversary is limited in time and space. He must use fallen angels to do his kingdom work. Satan also has a kingdom; and he relies on evil influences to extend his ideas to Christians through what the Bible calls worldliness. That is why the Bible teaches "to not to conform to the pattern of this world; but be ye transformed by the renewing of our mind" (Rom. 12:2). This is why Jesus spent forty days instructing his disciples regarding the new Baptism that was not with water but a "clothing of the Spirit with power from high" so that they could continue the teaching and healing ministry of Jesus (Gal. 3: 26-27). The signs and wonders were to not only continue through the Apostles (Acts 2:43), but the Samaritans received the Spirit through the "laying on of hands from the Apostles" (Acts 8:18), and to the Gentiles through Peter's preaching (Acts 10:34-48).³² The prophets foretold of the coming Messiah that would be accompanied by an endowment to overthrow demonic powers (Enoch 55:4). While this is not a canonized scripture, it is a truth supported by the scripture Mark 5:6-7 in which the demon seemed to know that Jesus had the power to make or break him; for the Kingdom of God was at hand.³³ Jesus told the Apostles to continue the ministry of deliverance that they witnessed while walking with Christ. Christians too are to continue the ministry of deliverance that expels demons from their temples with the authority and power they possess to do so in the name of Jesus. Deliverance is a ministry that all denominations should teach and do in

³² Jim Hamilton, "The Center of Biblical Theology in Acts: Deliverance and Damnation Display the Divine," *Themelios* 33, no. 3 (2018): 34.

³³ Marie Henry Keane, "Freedom, Theology and Deliverance," *The Way* 35, no. 3 (1995): 234.

order to free Saints and those unsaved from the grips of darkness. Colossians unveils God's desire "to rescue us from the power of darkness and transfer us into the kingdom of his beloved Son" (Col. 1:13). There are individuals called Cessationists who do not believe in present day deliverance. Sadly, many concur.

Cessation Theology

There are African villagers who cannot read the plethora of books written by Americans who move in the New Testament power. They embrace this power as if these gifts of the Spirit are just normal gifts granted to all believers. American Theologian, Mark Rutland, believes these Africans would be surprised to hear that American cessationists, even in megachurches, announced that these gifts have been withdrawn.³⁴ This is too where some Baptist churches struggle. They do not believe or are afraid of the gifts of the Spirit. I was a guest preacher in a prominent Baptist church in Roanoke, Virginia. They had scheduled me for two consecutive weeks. On the first Sunday after ministering, the Holy Spirit began to move. Persons could see visual manifestations of God's power. Later that evening, a few people called asking for explanations for what God had said to them through me. The individuals were dumbfounded as they began to explain how accurate the message or prophecy from God had been. However, upon arriving to the service the next Sunday, I was greeted at the door with this message: "We need to talk. We are going to ask that you not lay hands on people today." Thankfully, God gave a sermon that was entitled, "Can You Hear Me Now" that laid out how God moves via the Holy Spirit and still speaks today. While the Holy Spirit rested on the

³⁴ Robert W. Graves, *Strangers to Fire: When Tradition Trumps Scripture* (Tulsa, OK: Empowered Life, 2014), 5-6.

word, most of those in attendance rejected and did not receive the Spirit. Another American pastor who has disdain for the Charismatic Movement is John MacArthur. He writes:

Nothing coming from the Charismatic movement has provided recovery or strengthening of the biblical Gospel. Nothing has preserved truth and sound doctrine. It has only produced distortion, confusion, and error. Yes, there are people in the movement who know and love the truth, have an orthodox Gospel, but are heterodox on the Holy Spirit...no other movement has done more damage to the cause of the gospel, to distort the truth, and smother articulation of sound doctrine.³⁵

How can healing a person who has a disease distort the truth that God is a Healer? God is Jehovah Rapha, the healer (Ex. 15:26). How can delivering an individual who is oppressed or depressed from the hands of the enemy be a distortion of God's Holy word? Psalm 18:2 declares God is Jehovah Mephalti or the God that will not allow anything to come unto God's people that does not pass-through God's hands. Nothing can pierce believers by breaking through entry points to harm them.³⁶ God's attributes as Supreme Ruler are sovereign, loving, just, righteous, unchangeable, faithful, merciful, and truthful permits Christians to reason that Christians can be confident in God always doing what is best for them. Many Christians, even today, believe that God uses the works of the devil to deal with Christians. God is Elohim Shophetim Ba-arets—the righteous judge of the earth (Ps. 58:11). When justice is done, the righteous do not fear but rejoice.³⁷ God requires that Christians deal with the devil. Scripture mandates that Christians must engage in spiritual warfare that “gives no place to the devil nor leaves room for a

³⁵ Graves, *Strangers to Fire*, 15-16.

³⁶ Tony Evans, *Praying Through the Names of God* (Eugene, OR: Harvest House Publishers, 2014), 137.

³⁷ Evans, *Praying Through the Names of God*, 65.

foothold by the devil” (Eph. 4:27). The Bible introduced the “open door” principle in the first book of the Bible (Gen. 4:7). God warned Cain that, “Satan was crouching at the doorway, waiting to leap into his life.”³⁸ Satan is still crouching at the doors of the unsaved and the doors of the saved.

Summary

While practical theology concentrates on the actual practice of the truths of Christians’ power to liberate, liberation theology holds closer to the need for freedom for all who are physically oppressed through works of battling injustices and allowing a transformation within their hearts. Amos Yong defines Pentecostalism as an experiential experience.³⁹ Therefore, Pentecostalism is practical-liberation theology on steroids. Three theological ways should mesh into one theology. This chapter defines this three-in-one theology as Pentecostal-PL Theology. Most African American Baptist believers typically fail to embrace Pentecostal ways because of fears of phenomena such as speaking in tongues or being slain in the spirit. None of the aforementioned acts of the Holy Spirit should incite fear, but rather cause those needing help to run into the presence of God. Assemblies of God, a Pentecostal denomination, believes that with the baptism in the Holy Spirit a believer should experience an overflow of the fullness of the spirit, a deepened reverence for God, and intensified consecration to God that exudes more love

³⁸ Carol Robeson and Jerry Robeson, *Strongman’s His Name...What’s His Game?: An Authoritative Biblical Approach to Spiritual Warfare* (Keizer, OR: Shiloh Publishing House, 1983), 1-3.

³⁹ Amos Yong, *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology* (Grand Rapids, MI: Baker Academic, 2005), 18.

for Christ and for God's word. This results in more power to keep all spiritual doors that the enemy desires to enter closed.⁴⁰

Kim adds that, "Pentecostal theology serves as a growing ecumenism, but it is also the best equipped theology to deal with growing interreligious concerns. Because of its emphasis on experiential spirituality, it can interface with people of other religions who may have had analogous experiences."⁴¹ Pentecostal-PL Theology is practicing liberation via the Holy Spirit's methods. Pentecostal-PL Theology embraces all that Jesus demonstrated with the best of all biblical truths that are key to true healing via the deliverance ministry. Once Christians, particularly African American Baptist believers, embrace the second baptism that endows a believer with the outpouring of the Holy Spirit, the gifts of the Spirit will manifest and aid them in fighting the attacks of the devil upon them. Then they can just add the method that God prescribed to be truly liberated and practicing freedom at its fullest potential by allowing for the full experience of deliverance ministry—the way that God prescribed it in the Bible. This study demolishes the spirit of fear that Satan uses in the Kingdom to torment; therefore, the Kingdom of God will not continue to suffer.⁴² As a Bapticostal, this Pentecostal-PL Theology mandates garnering all the information regarding biblical mandates given to us by God to do battle against the enemy. God showed the way through Jesus who went about the

⁴⁰ Gordon L. Anderson, "Baptism in the Holy Spirit, Initial Evidence, and a New Model," *Enrichment Journal* (Winter 2005): 1, http://enrichmentjournal.ag.org/2005001/2005_071.

⁴¹ Stephen B. Kim, *Reclaiming the Holy Spirit Experience in the United Methodist Church: A Final Project Submitted to the Doctoral Studies Committee at United Theological Seminary* (DMin diss., United Theological Seminary, 2019), 100.

⁴² Morris Cerullo, *One Demon Spirit* (San Diego, CA: Morris Cerullo World Evangelism, 2002), 10.

Kingdom of God healing and delivering the sick, oppressed and possessed by the enemy.

Believers must learn how to administer “a dose of deliverance.”

CHAPTER FIVE

INTERDISCIPLINARY FOUNDATIONS

Introduction

Currently, a pandemic has swept the world. Not just America, but the whole world is experiencing the coronavirus or COVID-19. This novel virus has the world questioning the lack of ability for doctors and nurses to handle this illness. Without any medicinal methods to cure the virus in sight, millions of people are now turning back to God for relief of not only the disease but the inner turmoil of fear and anxiety. With churches having to close their doors due to the mandated quarantine, Facebook-Live Church is the new method for the saints to gather. Many pastors have gone from small audiences to reaching thousands online due to the stress exacerbated by the devil's new means to "wear out the Holy ones of the Most High," (Dan. 7:25) with fear of death from the virus and fear of job loss due to the quarantining.

The main concentration is to create a vaccine or medical means to fight against this virus. People, like King Asa of the Bible, who would not seek the Lord but sought only physicians, are now struggling with depression and grief due to the excessive number of deaths and no medical cure in sight. Pauperism of the knowledge of God as a healer is palpable, and the preachers who carry a mantle to teach God as healer and deliverer are arising with the truth of God's desire to heal. Article fifty-three, which is a national governmental demand requiring the quarantine of all individuals except for

essential persons, is exposing inner emotional wounds like the spirit of grief. This spirit has arisen from everyone being entombed in their homes. While I believe there are therapeutic methods that can calm nerves like touch therapy and exercise, these methods only ease stress. Stress is defined as an anxiety disorder precipitated by an experience of intense fear. The Bible says, “fear hath torment” (1 Jn 4:18). This has caused numerous holistic healing methods to be searched out and surfaced as the means to relieve stress.

This project will highlight educating individuals concretely on the method of spiritual healing via exorcisms or the deliverance ministry. Numerous programs are available to ensure the knowledge of medicinal methods to cure. However, I will catalogue the limited theological discussions, preaching, and or teachings unavailable in most contexts that address exorcisms or deliverance as a method of inner and physical healing. Due to recent experiences of manifested demonic personalities, a need to indoctrinate the ideology of deliverance is necessary amongst believers as well as non-believers. Healing utilizing medicine has been in existence since biblical days. In the biblical days, we read the instructions from the prophet Isaiah to Hezekiah to “take a lump of figs and apply them to his boils, so that they may be healed” (2 Kgs 2:7). In fact, in the society of God’s children and amongst the Israelites in ancient times, the religious beliefs and medical practices were thoroughly intertwined. The overlapping between the Akkadian term *asu* (“physician”) and *as’ipu* (“exorcist”) existed without question.¹ The use of medicinal properties today is theorized as the predominant discipline to appropriate healings. This places exorcisms and the deliverance ministry in obscurity. This project will expostulate the current disowning of exorcism or deliverance as a

¹ Michael L. Brown, *Israel's Divine Healer* (Grand Rapids, MI: Zondervan Publishing House, 1995), 23.

healing practice and the need to override the disclination to immix deliverance with the medicinal discipline. Numerous ailments cannot and will not be cured via medicinal means.

This merging of the two disciplines in a non-aggressive manner needs to occur to allow individuals to investigate beyond what is a common practice for handling their situation, by gently connecting the disciplines of medicine and spiritual healing via deliverance to bring total healing. Again, this battle to connect medicine and religion is not new. According to 2 Chronicles 16:12, King Asa would not seek the Lord for the healing of the disease in his feet, but only sought physicians. This is being reiterated in the world today when merging medicine and religion could bring total healing.

Connecting Medicine to Religion

Today, upon finding oneself in an emergency need for medical attention, an individual will find themselves surrounded by an array of specialists. One expert will tend to be the medical care team, from whom surgery and prescriptions might urgently be demanded. Another group of non-professionals will be the individual's context of family and friends. Lastly, the world of religion would be drawn upon for expert spiritual or moral guidance. Urgent situations will cause situational connecting of disparate worlds such as religion and health and medicine.² However, with time and an ability to ponder which discipline to seek, the typical decision normally sways towards medicinal means only. I propose there should be conversations from the various experts informing individuals on where and how to explore means of connecting to other sources of

² Marty E. Martin and Kenneth L. Vaux, *Health/Medicine and the Faith Traditions: An Inquiry into Religion and Medicine* (Philadelphia, PA: Fortress Press, 1982), 29.

expertise for healing. Many sicknesses are manifested through physical ailments that are only temporarily covered via prescription drugs. In fact, with the recent medicinal concerns with prescriptions, healing ministries should not be explored but corporealized.

Safety Concerns Regarding Medicine

After a global scare over carcinogen contamination in heartburn medicine called Zantac, regulators are growing increasingly wary about other drugs that may have flown under the radar. Generic metformin, a Type Two diabetes medication, could be next in the FDA's firing line. The FDA is testing samples of metformin for the probable carcinogen N-nitrosodimethylamine (NDMA), which has already been tied to global recalls of generic and branded Zantac earlier this year, and for "sartan"-based heart pressure drugs in 2018.³ These concerns are scaring individuals into seeking other methodologies for healing. However, most individuals are just vacating one brand of medication for another without prayerfully considering the continuation of meds, which sometimes is causing harmful side-effects.

Another medical problem emerging, particularly in my context, is the abuse of opioids. While attending a monthly hospital board meeting, one of the department heads gave a PowerPoint presentation on the woes of opioids and how the epidemic has seized our small, rural community situated next to West Virginia, where an epidemic is overtly apparent. This has brought doctors, counselors, politicians, prosecutors, and pastors to converge in conversations on embracing new approaches that

³ Kyle Blankenship, "Fierce Pharma: After Zantac Scare, FDA Targets Generic Metformin for Carcinogen Test," December 5, 2019, <https://www.fiercepharma.com/manufacturing/after-zantac-scare-regulators-turn-to-generic-metformin-for-carcinogen-tests>.

combine medicine, law enforcement, drug counseling, and spiritual direction. The mention of spiritual direction inspires hope. The mayor of Huntington, West Virginia said, “I thought drugs were a law enforcement issue.” However, the state is ravaged with drug addiction. Stevens added, “But it is way more complicated, we need to look at everything.”⁴ Yes, we need to look at everything. The desperation of this battle against opioid abuse is forcing all avenues of support to be considered to end this disease.

Ironically, the opioid crisis began as a solution to one of medicine’s most ancient problems: pain. Pain has always been a part of medicine. Doctors, shamans, and healers of all kinds have been tasked with alleviating pain.⁵ While symptom management alleviates the problem for a moment, true inner healing which can only come through spiritual means must be recognized—especially since some pains are the results of spiritual attacks. In *Why Our Body: The Science and Spirituality Behind the Latest Nobel Prize In Medicine*, the 2016 Nobel Prize Winner in Physiology or Medicine, Yoshinori Ohsumi suggests that pain is temporary and has a purpose. He discovered that the process of autophagy (literally “self-eating”) is vital in humans' survival. The cells shred proteins and organelles, which are necessary protein and organs in the body, to pieces. He declared that this process was like watching a wrecking ball destroy a building, reducing it to nothing but a pile of bricks. While this destruction seems counterintuitive due to the

⁴ John W. Miller, “The Opioid Crisis Demands a New Solution: Churches Hope to Be a Part of It,” <https://www.americanmagazine.org/politics-society/2019/05/21.com>.

⁵ Adam Hearlson, “Church for Those in Recovery: Facing the Opioid Crisis,” *The Christian Century* 133, no. 23 (November 9, 2016): 22-24.

destruction factor, autophagy was the key to healthy survival. Ohsumi was able to tie the medical knowledge of autophagy to the spiritual concept of pruning.⁶

Pruning is defined as cutting off, severing, or detaching. In the Greek, prune is *Kaithairo*, which means to eliminate by purging or removing undesirable elements. At its core, this process seems destructive just like deliverance, which can be painful physically, mentally, and spiritually, but the process not only is healing, but also brings deliverance. Pruning in ministry is deliverance. John 15:1 says, God is the vine grower. As a good vine keeper, God surgically excises from those, who abide in Him, what is diseased and unhealthy so that we can bear more fruit. Painful. “Without autophagy (pruning), our hearts fail, our bodies break down, and our wounds never heal. This is true for our cells and it is true for our souls.”⁷ Again, deliverance is similar in that the excising or cutting out appears to be causing pain when the exorcism, or the purging of evil spirits, is healing. During the exorcism of demonic forces, the violence of the demons will cause the individual to manifest extreme excruciating body movements, which will violently toss the individual receiving deliverance around. For example, while delivering a woman from the “python spirit,” which is the demon that squeezes the breath out of individuals, would raise her up from the floor with her neck protruding out or swelling up choking her. She would scream. Deliverance can be painful just like any surgical procedure.

There are numerous religious-based substance abuse recovery programs that could guide those struggling with various vices to accept the spiritual activities of deliverance as another source of healing. Those groups are the Salvation Army, Teen

⁶ Lindsey Stokes, “Why Our Body Destroys Itself: The Science and Spirituality Behind the Latest Nobel Prize in Medicine,” *Christianity Today* 61, no. 1 (Jan-Feb 2017): 60-63.

⁷ Stokes, “Why Our Body Destroys Itself,” 63.

Challenge, and Alcoholics and Narcotics Anonymous, which all engage their participants in spiritual activities.⁸

Holistic Methods

North Americans have begun to investigate Complementary Alternative Medicinal (CAM) methods that are traditional in other areas of the world to “complement” conventional healing methods such as medicine. The term “complementary” evolved from negative terms like “quackery” and “questionable” which were previously used for other methods. However, just as traditional medicines invoke concerns of efficacy, CAM also invokes concerns with its economic, political, and ideological roots. The National Center for Complementary and Integrative Health divides “complementary” health approaches into two categories: natural products that utilize herbs and vitamins, and mind-body practices such as yoga or therapeutic touch, which utilize acupuncture and tai chi as relaxation methods. While some of these are deemed holistic, they are demonic.⁹

Richard Sloan, a behavioral medicine expert, believes there should be a separation of spirituality and medicine because he believes there is no evidence in the healing power

⁸ B. J. Grim, “Belief, Behavior and Belonging: How Faith is Indispensable in Preventing and Recovering from Substance Abuse,” *J Relig Health* 58 (2019): 1713-1750, <https://doi.org/10.1007/s10943-019-00876-w>.

⁹ In South Africa, herbalists are called witchdoctors. The witchdoctors are called inyanga or sangoma’s. Those seeking their help are required to receive cuts in their body and have charms placed all over their bodies. Mimicking the covenant of *berith* made through Jesus, they shed blood on the cross with His believer’s. This demonic covenant also empowers their believers with demonic powers. They take herbs and mix them with other potions that are specific to the desire of the seeker. For example, a woman wanting the attention of a married man will have the potion made from a female dog in heat. This produces the same effect of a female dog in heat. Facebook T B Joshua Ministries, “Shocking Confessions of a Female Witchdoctor,” April 23, 2020, <http://www.TBJoshuaMinistries.com>.

of prayer, thus he declares “medicine and Christianity are non-overlapping magisterial.”¹⁰

Sloan’s reasoning appears to be caused by the psychological effects that can emanate from both methods of healing but are typically excluded from only one spectrum:

medicine. In other words, he disdains the psychological effect of love; therefore, he feels there should not ever be an overlapping of the two fields of magisteria.

Love is the Healer

Fear can cause torment, but love can heal. Love is more than just a passion exuded between a man and a woman. Love is a virtue. The medical profession of doctors typically abides within the well-policed boundary of doctor-patient relational standards. However, Dr. Brian E. Volck teaches his residents and students to love their patients. This is deemed a threat to the professional norms and a huge error in the profession of medicine, which takes a stance of detachment between the doctor and patient. Sir William Osler, addressing the University of Philadelphia during his farewell address, “Aequanimitas,” celebrated stoic calm for those practicing medicine. This means showing no emotion of feelings as a doctor. While doctors try to observe Osler’s advice even today, many realize an emotion emerges from those seeking help. The doctors also realize that they care. Volck, in his article, “What’s Love Got to Do with It? Situating a Theological Virtue in the Practice of Medicine,” says, words are speech acts that carry substance and power. Love is power. Love is a virtue. When in a hospital setting, “love” is an acceptable term within the practice of medicine that must be restored and sustained in the health care system. A problem happens when the nature of health, which is

¹⁰ E. Janet Warren, “Alternative Medicine in North America: A Christian Pastoral Response,” *Journal of Pastoral Care and Counseling* 72, no. 1 (2018): 22-24.

lovingly caring for others, is inappropriately passed as medical ethics.¹¹ The great theologian Thomas Aquinas agreed that love is both a passion and a virtue. Randall Smith, author of *Love as a Virtue*, concurs by saying, “When love becomes not merely a feeling we have a settled disposition to do good for others; a disposition to be self-sacrificing, compassionate and just.”¹²

It is morally good for us not only as humans, but especially as Christians, to love. Doctors are learning that the virtue of love is present in their practice. That question, “what does love have to do with it,” is essentially the driving factor in my doctoral work. The desire to see others healed and made whole comes from the virtue of love. 1 John 4:19 says, “We love because God first loved us.” As a minister, numerous opportunities are experienced that are screaming for the power of love to heal and deliver.

Experiences of the Need for Love

The love of God has driven me to become not only a pastor, but also a chaplain at the local hospital and a substitute teacher at the local schools. Each has caused experiences that support my theory that the medical fields of medicine and the spiritual ministry of deliverance can be connected. At the local hospital, while doing ministry in the psych ward, numerous opportunities are occurring to administer deliverance. Recently, our local hospital added a suicide bay to the emergency room due to the increased occurrences of attempted suicides. While the medical doctors are not calling in the pastors, the pastor of the patient is being called and will call for another minister to

¹¹ Warren, “Alternative Medicine in North America,” 22-24.

¹² Randall Smith, “Love as a Virtue,” *The Catholic Thing*, February 11, 2015, 1, <http://www.thecatholicthing.org>.

come to assist them in dealing with the spirit of heaviness (suicide). Ministers lovingly run to help.

Also, while subbing at the local school, I noticed a little girl in the fourth grade not participating with the rest of the class. Having a heart that wants to immediately address any issues that are typically deemed manifestations of someone who is being rejected by others, the heart to minister will spring into action. After complimenting the little girl's makeup, she sat up and began to engage with me and her classmates. Later that day, this little girl ended up in the room in which I was the lead teacher. She and two other students joined me for that period. After asking why she was not wanting to participate in the class, she disclosed that she had no friends in school and was bullied often. Then, she began to tell me how she did have a friend and that it was a demon. Yes, she directly said, "I have a friend and it is a demon whose name is '-----.'" My heart sank as she disclosed that she had been hospitalized due to her wanting to kill herself, and that the demon "-----" kept the other demons away from her.

Not feeling loved cannot be cured by medicine. The school psychologist that is not Christian will only medicate, attempting to administer healing to an emotional soul wound. Even after a visit to a psych ward, the little girl was not healed or delivered. Research has proven that there is an increase in the wellness of children because it is during childhood that individuals experience the most rapid changes emotionally and socially.¹³ Catching the psychological wounding at an early age and dealing with it spiritually is paramount to a true cure. Spiritual means of healing must be acknowledged

¹³ Donna Gibson, Andrea L. Dixon, and Jane E Myers, "Promoting Spiritual Growth Through Holistic Wellness: Practical Strategies for School Counsellors," *Counseling et Spiritualite* 31, no. 2 (Fall 2012): 81.

as a means for healing. “The essence of Christian healing is love. The essence of Satanist (demonic) worship is hate.”¹⁴ Christians must promote the need to add spiritual healing as a means of our healing. By doing so, many people will realize the different effects from the two disciplines and will prayerfully move from a dependence on only the medical field to a greater dependence on the deliverance ministry.

On an even more personal note, when my husband, William, was diagnosed with a glioblastoma (brain tumor) in July of 2015, he was rushed to the hospital to have the tumor resected. The neurologist informed us that they could only remove the mass, but the tentacles (the long stems deep within the brain) could not be resected because it would cause permanent brain damage. In other words, he would be in a vegetative state. This awakening to the fact that the medical field is incapable of curing all has stirred a need to help individuals realize the full potential of the deliverance and healing ministry. My husband rededicated his life to Christ. After forty-five days of being hospitalized, he returned to church as he promised God. However, the tumor regrew exactly as predicted, leaving him with him a gimpy arm and leg. He traveled with me to a preaching assignment in Baltimore, and this was the first time he ever accompanied me on a preaching assignment. After the service, my husband reported feeling like running during the service. However, with no knowledge that this was the Holy Spirit prompting him to heal, he did not run. He attended services until he became bedridden. Today, my guilt is heavier than ever because, not being fully trained in how to move in the power of God that allows a believer to receive the healing power of God, I did not attempt a deliverance prayer of healing in the car. This guilt is the driving force now to never miss an

¹⁴ Malachi Martin, *Hostage to the Devil: The Possession and Exorcism of Five Living Americans* (New York, NY: Harper Collins Publishing, 1992), 12.

opportunity to teach and preach of the healing power of God. Medicine is not always the answer; therefore, there must be a clarion call for believers to understand spiritual healing mandated, taught, and available to the kingdom of God.

A Return to Religion for Spiritual Healing

Peter L. Berger, author of the renowned book, *The Social Construction of Reality*, purports that “the West,” which has typically adhered to a more secularization theory, is now experiencing more talk about religion than ever. Berger believes that in today’s context of increased visibility of religion, we need more approaches that complement more traditional concerns regarding measurements of practice and belief.¹⁵ While Berger swings across various spectrums, he taps into the truth that we need to investigate and propagate more approaches to complement existing beliefs such as deliverance. Medical practitioners have recently become aware of the phenomenon of spirit possession by an evil entity, commonly referred to as demonic possession. However, these afflictions manifest with disturbing symptoms that cause individuals to mostly seek help from the medical or psychological spaces without being healed.¹⁶

In ancient times, it was the magicians to whom everyone turned for the healing of illnesses. In biblical days, the mixing of magic, not medicine, by physicians was normal. The magicians of Egypt used spells. The priests and holy men of the temple also practiced healing using formulas, incantations, and spells. In 2900-2500 B.C., physicians

¹⁵ Titus Hjelm, “Rethinking the Theoretical Base of Peter L. Berger’s Sociology of Religion: Social Construction, Power and Discourse,” *Sage Journals* 7, no. 3 (2019): 224-225.

¹⁶ Marta Illueca, “Interdisciplinary Perspectives on Spirit Possession and Deliverance Ministries,” *Journal of Pastoral Care and Counseling* 72, no. 1 (2018): 270.

treated the sick based on objective observation of the nature of the illness. The founder of the medical arts, Inhotep, a court physician to King Zoser in 2900 B.C., was called a god.¹⁷ Hebrews knowing Egyptian ways still performed rites such as funeral preparation like the Egyptians.

The first mention of medical dealings in the Bible is found in Genesis 50:2-4, detailing the preparation of burial for a biblical patriarch, Jacob. Joseph gave instructions for the physicians (*rofe'im*) to embalm Jacob's body. The term (*rofe'im*) equates to the term physician.¹⁸ It is not a surprise that the list of the Hebrews' terms for diseases is nidus to the terms utilized by the Egyptians (Appendix A). God is still trying to shift us from an Egyptian healing mindset. The Hebrews recalled and utilized numerous terms and methods of healing that the Egyptian doctors established.

Even before the children of Israel entered the Promised Land, Yahweh gave them instructions regarding turning to Egypt for help rather than relying on the Holy One of Israel to heal. God instructed the children of Israel in Deuteronomy 18:9, "when you come into the land in which the Lord God is giving you, you shall not learn to follow the abominations of those nations." The abominations in chapter eighteen of Deuteronomy are still in practice today. Today, they are subtly described as unconventional medicinal care practices such as acupuncture, mesotherapy, and transcendental meditation (yoga).¹⁹

We are taught to meditate on the word of God. The Greek word for meditating is *skeptomai* which means to think, speculate, cogitate, or contemplate. The transcendental

¹⁷ A. S. Yhuda, "Medical and Anatomical Terms in the Pentateuch in the Light of Egyptian Medical Papyri," *Journal of the History of Medicine and Allied Sciences* 2, no. 4 (Autumn 1947): 550.

¹⁸ Yhuda, "Medical and Anatomical Terms," 554.

¹⁹ M. Galien Ptole'mee' Ekazama, *Science or Belief: Brain Would It Be the Seat of Our Healing*, trans. JSB Translators (Picarde, France: JSB Editions, 2017), location 208-222, Kindle.

practices go far beyond, using a poultice of natural herbs to heal, and are demonic practices that men unknowingly seek. We know that God cares. God will intervene if we permit Him to. There is an urgency today to spotlight the deliverance healing ministry that brings the fullness of health. The Apostle Paul brought the word health (*Hygeia*) into the Christian vocabulary. *Hygeia*, the root meaning of which is health in the body, means soundness and wholeness of life that is derived from one's response to grace.²⁰

Deliverance brings fullness (*Hygeia*) of health.

Deliverance Questions

Nearly 2,000 years after the brutal death of Jesus by the Roman soldiers, as reported in a Gallup Poll in 2013, nearly 2.2 billion human beings attempt to follow the teachings that declare that Jesus is the Son of God according to their Bibles.²¹ Yet, many attempts to skirt around the scriptures that teach in the Bible the existence of demons and the reality of Satan are prevalent. The Holy Bible teaches us how to deal with and overcome demons. The study of biblical theology concerning these principalities and powers of wickedness is our responsibility. We must study them so that we are not duped by Satan and left vulnerable to his powers. We must study and learn how to deal with demons in God's way.²² Demonic possession has been linked to Dissociative Identity Disorder (DID) and has been recently addressed as being a spiritual issue; however, many

²⁰ Martin and Vaux, *Health/Medicine and the Faith Traditions*, 275.

²¹ Billy O'Reilly and Martin Dugard, *Killing Jesus: A History* (New York, NY: Henry Holt and Co., LLC, 2013), 1.

²² James A. Laine, "A Biblical View of Demonology," *Faculty Publications and Presentations*, vol. 55 (Lynchburg, VA: Liberty University Digital Commons, 1981), 6.

psychiatrists, unfortunately, have assessed that exorcisms are not therapeutic and are probably harmful.²³

Today, an anti-supernatural assumption along with those declaring that deliverance is harmful has unconsciously been embedded into today's culture. The faith of today's churches remains in a corruption called religious pride, spiritual unbelief, and a fear of the supernatural. This current generation is sadly moving into being dubbed the "unbelieving generation" (Mk 9:19).²⁴ Many Christians do believe; however, many suffer from what Dr. Rudolph Otto calls "numinous fear." This fear, according to Otto, is an overwhelming sense that God is real, and some Christians have feelings of awe but allow their sense of creaturehood to outweigh their understanding of God.²⁵ Fear of the supernatural force of deliverance is feared, but there is not a denouncing of God's existence to save.

There is also a denouncing of the supernatural demonic forces such as witchcraft. Anthropologist Peter Geschiere addresses that the existence of witchcraft, or the use of invoking evil spirits through spells, must be acknowledged, and dealt with because it exists today, especially in Africa.²⁶ E. E. Pritchard posits that, "witchcraft is a psychic act" that is merely superstition and not a true phenomenon.²⁷ Many adhere to this lie.

²³ Dennis L. Bull, "Exorcism Revisited: Positive Outcomes with Dissociative Identity Disorder," *Journal of Psychology and Theology* 26, no. 2 (1998): 188.

²⁴ J. I. Packer et al., *The Kingdom and the Power: Are Healing and Spiritual Gifts Used by Jesus and the Early Church Meant for the Church Today?* (Ventura, CA: Regal Books, 1993), 261.

²⁵ Packer et al., *The Kingdom and the Power*, 307.

²⁶ Peter Geschiere and Janet Roitman, *The Modernity of Witchcraft: Politics and the Occult in Postcolonial Africa* (Charlottesville, VA: University of Virginia Press, 1997), 205-206.

²⁷ E. E. Evans-Pritchard, *Witchcraft, Oracles and Magic among the Azande* (Oxford, UK: Clarendon Press, 1937), 1.

However, in Africa especially, many believe that witches are real and that they cause untold sufferings and innumerable deaths.²⁸ Rebecca Brown (Yoder), M.D., an American medical doctor who wrote *He Set the Captives Free*, was drawn into a coven of witches and became a high priestess in a satanic cult. She declares that there are countless covens in the United States. While at a summer camp at a young age, Brown engaged in the blood sacrifice required to become a witch. Brown was taught the inside activities that are done to cast spells on individuals.²⁹ Freeing herself from the cult involved not merely walking away, but a battle against demonic forces which held her bound to their demands to assail innocent souls with incantations that caused sickness and disease. After getting free, Dr. Brown knew that her practice of medicine would be coupled with her spiritual prowess in the Kingdom of God. She recounts story after story of individuals who sought help at the hospital for their illnesses.

Utilizing the Bible as the source of how the Kingdom of God is to appropriate the deliverance ministry will be the driving force of my studies. Jesus cast out demons, and the Bible commands us to do the same. Peter Bellini in his book, *Unleashed: The C1-13 Integrative Deliverance Needs Assessment: A Qualitative and Quantitative Probability Indicator*, reports that the spirit world of demons is real; but sadly, the ministry to eradicate demons by casting them out is either dismissed or abused. On the other hand, some ministers and ministries reject the validity of the health professions and identify

²⁸ Judith Bachmann, "Between the Private and the Public Sphere: Pentecostals Dealing with Witchcraft in Ibadan, Nigeria," *PentecoStudies* 16, no. 2 (2017): 162.

²⁹ Rebecca Brown, *He Came to Set the Captives Free* (New Kingston, PA: Whitaker House, 1986), 32.

every problem as demonic.³⁰ We must fully investigate and inform the Kingdom of God regarding the biblical methods of healing to integrate medical disciplines as well as the deliverance ministry, so that we can be instrumental in declaring these truths to become impenetrable to the forces of darkness that can bring total healing.

Deliverance is the Answer

Once we *baqur*, Hebrew for pausing from our routines, routines we have established that are non-productive in our religious practices, we will learn how to access the only way to receive true deliverance from sickness and disease.³¹ If we pause or cease from trudging forward in our routine spiritual beliefs concerning God's ability to heal, the truth of God's ability to fully heal and attend to our illnesses and even our soul wounds will prevail. Deliverance is the answer to total healing, and it is the act of being set free. Deliverance is an action that denotes a process, John and Mark Sanford, in *Deliverance and Inner Healing*, establish other terms to denote the degrees of deliverance that make explaining the process clearer. First, they label the temporary influence by demons in limited areas as infestation. Infestation occurs due to sinful natures giving access to demons. In this situation, merely repenting can remove the demonic grounds overtaken. Second, there is inhabitation. Inhabitation means the demon spirit has entered a person, but it is unable to fully affect the emotions and thoughts of the person. Therefore, the Sanfords believe a Holy Spirit-filled Christian can have a demon inside of them while not

³⁰ Peter J. Bellini, *Unleashed: The C1-13 Integrative Deliverance Needs Assessment: A Qualitative and Quantitative Probability Indicator* (Eugene, OR: Wipf and Stock, 2018), 4-5.

³¹ Peter Bonadie, "Unstop: Winning the War on Stress," Facebook, <https://www.facebook.com/drpeterbonadie>.

being possessed or controlled by it. This reasoning is supported by Romans 7:22-23: “For in my inner being I delight in God’s law; but I see another law at work in me, waging war against the law of my mind and making me a prisoner of the law of sin at work within me.” There can be a war going on inside of God’s children due to sinful natures within us. James 4:1 says, there are conflicts and disputes among us that come from cravings that are “at war within us.” The third term, obsession, is when the unclean spirit is secure in the character of the person. In this stage, the demon can govern in the areas it has secured. The Holy Bible calls this lasciviousness, which means having no restraint, no control. Last is possession, which means the demon is in full control.³² Most ministers simply stand aloof due to a lack of knowledge of the degrees of demonic activity that can inhibit a person's life. That word “possession” is normally the only one used when speaking of demonic activity within humans. That word incites fears of the deliverance process, and deliverance is the answer to total healing.

In the Roman Catholic Church, the priest will call a medical doctor to assess the need for an exorcism, but the medical doctors are not contacting the priest to determine if the illness is a true demonization.³³ The church must abandon fear and do the work of the Lord, by fully embracing the ministry of soul restoration via deliverance. When Jesus began his ministry on the earth, his ministry consisted of four things. Wherever he went, he preached the word of God, taught the word of God, healed the sick, and cast out demons. The church has acknowledged and faithfully practiced the first three. Ministers

³² John Loren Sanford and Mark Sanford, *Deliverance and Inner Healing* (Grand Rapids, MI: Chosen Books, 2008), 31-42.

³³ Recently, a family contacted me regarding a need to remove a demonic presence in their home. Two Roman Catholic priests accompanied me to the home. The Roman Catholics recite prayers that include sealing the prayer in the Name of Jesus.

are preaching, teaching, and laying hands on the sick, but the church has abdicated our authority as believers and ministers of deliverance. Upon looking up the definition of "abdicate," we will learn our sad position in the church. To abdicate means to renounce or relinquish a throne, right, power, claim, or responsibility, to give up or renounce authority or duties. The church has abdicated its authority while knowing the Bible says, "Jesus disarmed the ruler's and authorities and made a public example of them, triumphing over them in it" (Col 2:15). Colossians 2:13 declares that "God made us alive together with him when he forgave us of our trespasses;" therefore, the church is supposed to disarm, "*apekdyomai*," or continue to disarm and strip the weapons of the enemy.³⁴ Deliverance is the disarming of the devil and stripping the devil of his weapons. I believe that, once casting out demons or deliverance is fully embraced by the Church, universal, it can be added as a discipline sought out by the medical industry. Deliverance is defined by Edgar Iraheta as "The permanent removal of demonic powers and the elimination of every system, door or oppression by closing all access points to the enemy."³⁵

Honestly, the problem is not only a lack of knowledge of the demonic powers bombarding the saints' doors; many are not aware that the devil is feeding death into the saints' hearts. "Like sheep, we are being led to our graves with death being fed into our hearts" (Ps 49:14). The deadness that is called the witchcraft spirit of fear and manipulation is festering in the hearts of the church today. This should be the season where the Church of Jesus Christ on earth is going back to the Book of Acts, to that triumphant church that was born on the Day of Pentecost. The church today needs to live

³⁴ Edgar A. Iraheta, *Deliverance and Inner Healing: The Ministry of Jesus and the Believer* (Ebook: Amazon, 2018), locations 56 and 250, Kindle.

³⁵ Iraheta, *Deliverance and Inner Healing*, location 264, Kindle.

like the biblical church which feasted on the Word of God. They were fearless, and they regularly performed supernatural signs, wonders, and miracles. The revelation of the deliverance ministry in the church is much needed today. Unless the church returns to its glorious triumphant state, we will never be able to destroy the spirit of fear and the works of the evil one ravaging through the church today. That is, the Church of Jesus Christ must embrace the fullness of our victorious living that can be established in the freedom found through deliverance ministry.

Today, a witchcraft spirit of fear and manipulation is controlling many churches. Satan has unleashed witchcraft spirits against the end-times church. He is looking to bring down as many churches as he possibly can, knowing that his time is short. His greatest weapons to enslave the church are fear and manipulation.³⁶ The church has been asleep on the job for too long. We must wake up and take a stand as the Body of Christ today to destroy the forces of darkness and banish every demonic spirit from our lives.

Summary

Once the church resurges the Kingdom of God's teachings that foster regular praying for God to "deliver us from evil" as an essential message for the church, the church can resume its supernatural power over the demonic realm.³⁷ Further, once the church eradicates its fears by disarming (*apekdyoai*) or stripping down the weapon of fear, the friction of different views on how to deal with the devil will cease, causing the

³⁶ John Ramirez, *Destroying Fear: Strategies to Overthrow the Enemies' Tactics and Walk-in Total Freedom* (Bloomington, MN: Chosen Books, 2019), 17, 32.

³⁷ Francis MacNutt, *Deliverance from Evil Spirits: A Practical Manual* (Grand Rapids, MI: Chosen Books, 2009), 39.

world to see the manifested powerful effects of deliverance. Finally, once the church takes all the necessary steps to not only evict demonic beings but also become a solicited source for the restoration of the victim's soul, we will be the church triumphant.³⁸ This realized victory will hopefully drive a hunger to merge the powerful triumphant ministry of deliverance and inner healing with medicine.

Dr. Brown, the former witch and current medical doctor, describes numerous stories of suicidal individuals coming to the hospital that she was able to intervene with the truth of the Gospel in spiritual prayer, which led them to accept Jesus Christ as their Lord and Savior; and thus, get delivered.³⁹ Therefore, the medical doctor prescribed ministry not medicine. Rob Culhane, an Anglican priest, has prescribed medicine such as Prozac to help individuals calm and eliminate anxiety enough to pray.⁴⁰ Therefore, the priest prescribed medicine along with ministry.

Joshua Giles, pastor of Joshua Giles Ministries, further posits the need for the two disciplines of medicine and ministry to merge in his Facebook post. Giles declares that there are three different expressions of Kingdom in the Bible. There is the Kingdom, the Kingdom of God, and the Kingdom of Heaven. They are three distinct entities and experiences of the Holy Spirit. Therefore, wherever God is, God reigns over that place. When we invade a place or system such as a hospital, God's Kingdom is established in that place. God's power can be demonstrated in that place. Therefore, the Kingdom of

³⁸ Bob Larson, *In the Name of Satan: How the Forces of Evil Work and What We Can Do to Defeat Them* (Nashville, TN: Thomas Nelson Publishers, 1996), 234-235.

³⁹ Brown, *He Came to Set the Captives Free*, 150.

⁴⁰ Rob Culhane, "Living with Anxiety Medication and Prayer," *The Way* 58, no. 1 (January 2019): 7.

Heaven is a geographical location that houses the Kingdom of God in the Kingdom.⁴¹ My dream is that the hospital will expand from merely having a chaplaincy board, which is limited in authority, to the deliverance ministry, with doctors of the church offered as an established service with unlimited authority to exercise God's restoring power to heal souls in hospitals along with the medical doctors.

⁴¹ Joshua Giles Ministries, "Prophetic Alert! Prophecy of Revival: America in War, and a Shakeup to the Media Industry," Facebook Live.

CHAPTER SIX

PROJECT ANALYSIS

Introduction

The purpose of this project was to investigate the fears of Christian believers in the move of the Holy Spirit in the healing and deliverance ministry. The project also is designed to analyze the teachings of God as it relates to saving, healing and delivering humanity. The project reflected on the meaning to impart scriptural knowledge according to the word of God. The project is relevant because there is a lack of teaching among most denominations. The goal is to help believers understand that they have been empowered to live a life saved, healed, and delivered. The freedom has been granted by God's authority. Ironically, the gift of teaching is the vehicle that is being used to educate and inform others.

The healing and deliverance ministry is ineluctable. With the current COVID-19 pandemic, many who were never previously ill seek healing. With the COVID-19 pandemic also causing loss of jobs and life, legions of sinners and saints alike turn to God for assuagement during this oppressive time. As stated previously, when the Church eradicates its fears by disarming (*apekduomai*) or stripping down the weapon of fear, the

friction of different views on how to deal with the devil, or what happens during deliverance will lead the world to stop fearing the healing or deliverance ministry.¹

The Kingdom of God will also see the manifested powerful effects of the healing and deliverance ministry, and the church taking all the necessary steps to gain knowledge of this anointed ministry will further these efforts. Once the church no longer negates our God-given power to evict demonic beings but begins to become a solicited source to walk family and friends out of bondage, many will receive healing and deliverance by the grace of God.

The project to analyze the current fears presupposes the dissemination of appropriate teachings on how God can *sozo* (save, heal and deliver) the people of God from sickness and diseases as well as demons by the Holy Spirits power.² The project also aims to determine that preachers and teachers not only *didasko*, which is the Greek word meaning to instruct or impart scriptural knowledge of the written word of God, but teachers and preachers beginning to teach on how to flow in our God-given authority in the Kingdom of God could make fears worse.³

The lack of teachings in most of the denominations is non-existent. One Sunday while serving as a supply preacher in an African American Missionary Baptist Church in the United States, the Holy Spirit began to manifest as I laid hands on the members. Numerous people received prophetic exhortation. People were “slain in the Spirit.” The Holy Spirit touched the congregants. While walking into the same African American

¹ James Strong, *Strong's Exhaustive Concordance* (Nashville, TN: Abingdon, 1990), 15.

² Strong, *Strong's Exhaustive Concordance*, 91.

³ Strong, *Strong's Exhaustive Concordance*, 1039.

Missionary Baptist Church with an appointment to preach the following Sunday, the deacon ushered me into a private room to ask that I practice no “laying on of hands” during this service. The deacon stated that the people were very scared during the previous service when God’s glory manifested. The fear of the move of the Holy Spirit in not only Baptist churches, but many churches is palpable.

After experiencing numerous negative comments regarding the Holy Spirit’s presence as undesirable when Holy Spirit manifested in services at Baptist churches, the desire to eliminate these fears became prodigious. There were services in which Holy Spirit manifested causing some individuals to walk out of the church and causing others to literally run out of the church due to their lack of knowledge of who and why Holy Spirit comes into their presence. This is a not a denominational matter but a spiritual matter that I have experienced mostly within the Baptist denomination. When an individual fears being around water because they cannot swim, others typically encourage them to go take some lessons to learn how to swim to remove their fears. If an individual desires to travel, but fears riding in cars, flying in planes, and/or boarding trains, then they take steps to help eliminate the fear that will hinder them experiencing the fullness of traveling. Those steps typically acclimate the person to the source of their fears.

The project held a two-day conference to address the typical reasons of the fears most people including Christian believers’ experience. This conference took place to teach all about the fullness of the power of God’s Kingdom within every believer with the hope of acclimating believers to ultimately negate their fear of the power of God. The conference allowed attendees an opportunity to experience the Holy Spirit in a setting that had an added measure of safety as they could drop out the Zoom call if they felt the

need, and there was the foreknowledge that the session was to specifically address any fears of the Holy Spirit's presence to heal and deliver. The First Baptist church fails to currently hold in-person services, but does Facebook live services; therefore, this forced the conference to operate through Zoom live streaming on the computer. Zoom is a computer service that allows the viewing of all participants' faces and allows all participants to vocally engage in the video call. The facilitator can mute or unmute all individuals during the teaching. The limitations led to an inability to impart during the session. However, the Bible declares, "the words that I have spoken to you are spirit and they are life" (Jn. 6:63). This truth means that it is not necessary to lay hands on the participants. They can receive an impartation via the Zoom call, because "God's word is spirit and life" (Jn. 6:63).

Methodology

I used a methodological narrative qualitative research approach teaching biblical truths that bring healing and deliverance in a two-day Zoom conference with a methodical approach systematically concentrating on the subject matter. The methodology was two days of acclimating the participants in the subject matters gradually and systematically by delivering scriptures "line upon line, precept upon precept" (Is. 28:10). As stated previously, when individuals fail to know how to swim, they fear the water; therefore, the teacher will typically acclimate them to the water initially by merely getting in the water and walking around. The teacher will then gradually teach them to wade further into the water where they take one step at a time or little by little find themselves fully emersed in the water. Then the instructor adds

swimming as the technique that will keep them afloat and keep them from getting hurt or drowning. With the discourses and information gathered from narratives during conversations in a two-day conference, I gleaned the necessary data for this research.

The systematic teachings began on day one with teachings on the Holy Spirit and the Holy Spirit's work in the Kingdom of God to heal. Healing is a topic that persons within the Baptist and most denominations generally broach with full acceptance. Although, the scriptural lessons are prominent, allowing the Holy Spirit to come and liberate the people is minimal. As a Baptist preacher, I noted that Baptist churches typically fill their services with a demonstrative session of the pastor's knowledge of the scriptures and skill in homiletics. Many preachers are taught to take the people to a crescendo called the celebration of the text. There is a great effort to have the members excited rather than empowered. If they mention Holy Spirit as healer, He is simply mentioned. God can heal is just a statement. The conference tells of God's healing ability with true present-day testimonies of healing. On day one, the conference shared biblical stories and truths of God's healing power as evidenced by scripture. Therefore, this subject matter was a good start to the healing and deliverance two-day teaching.

Some of the participants spoke of their personal healing from sickness and diseases. One participant spoke of how the healing scriptures sent to her prior to this session helped her to pray for her relative who struggled in the hospital for over a week battling COVID-19. This participant called weeping after she learned how to scripturally pray the word of God. She learned that God is more moved by God's Word than tears. Her daughter was healed. She learned to believe and pray for healing, knowing that God is "faithful to [God's] promise" (1 Thes. 5:24). I have a hashtag saying, which I used to

promulgate the truth that God is faithful to do what God says God will do—

#WontHeDoIt!

On day two, the subject matter progressed into being emersed in God's Holy Ghost power as Jehovah Mephalti—the Lord God our Deliverer. This topic generally uncovers the fears many have of the deliverance ministry. This day provided a breakdown on the significance of Jesus going into the temple courts and driving out (*ekballo*) all who bought and sold there (Mt. 21:12). The significance of this “casting or driving out” on the temple steps is that it demonstrated our need to examine our temples. The Bible declares, “we are the temples of the Lord” (1 Cor. 6:19). After declaring these two scriptures, the day added a lesson on how God instructed Ezekiel “to dig into the walls of the temple... to look for hidden idols in the temple walls” (Ez. 8:7-9). Many of the participants began nodding their heads in agreement and their faces denoted a that they received a new revelation. The revelation that idols could be hidden deep within Christians even though we are saved appeared to cause eyes to gleam with this knowledge.

The individuals selected to participate in the research was selected from within the ethnography of a predominantly African American Baptist church that is multi-cultural. These individuals were selected from the context of the body of First Baptist Church, Clifton Forge, Virginia. This church is a small Baptist church established in 1878 as a totally African American church that became multi-cultural. Currently, the body of official (recorded) in-house church members is 90% African American with about 10% Caucasian. Due to the pandemic, First Baptist Church currently has over 640 followers with individuals regularly joining and watching the services on Facebook. The Facebook

live services garner approximately thirty-five to forty-five live viewers with an estimate of approximately 500 to 600 views throughout the week. Internet church allows viewers to attend service when convenient. One of the in-house members reportedly watches while driving to his job on Mondays. His commute is approximately one hour. These Facebook followers hail from India, Germany, Africa, Trinidad and Tobago, Israel, Jamaica, all over the United States, and numerous other nations. Therefore, a survey was posted on the First Baptist Church Facebook page regarding these followers' knowledge of the healing and deliverance ministry.

The Facebook survey results revealed that 100% replied that they believed God is a healer; 100% believe that God is a deliverer; and 100% answered that they are not fearful of God as healer or deliverer. The same results showed that 20% said they could not quote a scripture on healing or deliverance without looking it up; while 80% said they could quote a scripture on healing or deliverance. On the question regarding if they sought out a minister for healing prior to visiting a doctor, 40% replied yes while 60% replied no. The knowledge that less than half of the participants disregarded seeking spiritual assistance prior to medical assistance compels me to pray for more opportunities to awaken the people of God to God's desire to seek spiritual help in their healing and deliverance.

From within the body of First Baptist Church, I selected the participants from the selected conference. The contextual associates initially consisted of three members; but I reduced this to one member as there was no need for three contextual associates. Since we failed to meet in person, but met via Zoom, I reduced the hours of the sessions to two hours per day. I emailed documents and there was no need for assistance in handing out

any documents or snacks. I chose Ettrula Moore, my older sister who is a Virginia State University graduate with a Bachelor of Science in Education, as my Contextual Associate. Ettrula earned a Certificate in Ministry from the Alleghany Bible Institute. The Clifton Forge/ Alleghany County Public School system employed her for thirty-three years. She served as the past chair of Christian Education for the Berean Valley Baptist Association and is currently the Superintendent of Sunday Schools at First Baptist Church. I selected her as the contextual representative because she is fully abreast of this project. Her expertise and knowledge of the scriptures was respected. She monitored the participants throughout the session.

The Institutional Review Board (IRB) application was submitted. The IRB governs and guides what one can and cannot do in college research projects. This measure protects the participants from any potential harm during the research. I selected the participants from the membership of the First Baptist Church; members who I called using a crafted script (Appendix A). Those chosen to contact for potential participation included those members who were the “regulars” to the Facebook live services over the last year. I emailed a Consent Form (Appendix B) and a Pre-Survey Questionnaire (Appendix C) to the participants and collected via text messaging or email.

My connection to the area is significant having lived in the Alleghany Highlands for fifty-seven years. This more-than-half-a-century connection produces a painful push to see the area healed and delivered. This area has a stronghold of drugs, alcoholism, oppression, and poverty. Oddly, the Greek name for demon (daimon) means knowing, but the people are totally ignorant, failing to know that God demolished the works of the

enemy and given us the power to defeat our foe.⁴ Scripture declares that, “God has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves” (Col. 1:13).

My experiences as chaplain at the local hospital added to my painful push. The psych ward allows the chaplaincy team of the local hospital to minister in the ward every Tuesday and Thursday of the week. One of the psych ward residents stated, “When I had the gun to my head and was about to kill myself due to my intense hurt and lack of love, my brother said that my eyes were as black as coal and looked odd.” Then he asked, “do you think that was a demon?” My response was “possibly.” The ministry of healing caused the gentlemen to declare that he no longer wanted medication because that made him dizzy, and he disliked being so heavily medicated. After teaching on the spirit of suicide, the look on the gentlemen’s face was priceless. God’s glory is powerful!

I restated this story because the psych ward encounters cause me to want to join forces with the hospital or local psychiatrist to embrace ministry as a method of their treatment to individuals. The allowance for ministers to serve is just one step. There is a hospital in Ohio that currently embraces more ministry with a healing and deliverance aspect as a method within their psych services. Merging the two in this area would be a blessing.

Let me explain that the starting point of my painful push to bring a change to this context began with this study and teaching. Since most fears stem from lack of knowledge, biblical teaching and services specifically dedicated to healing and deliverance is the method that I will use to eradicate ignorance regarding healing and

⁴ Strong, *Strong’s Exhaustive Concordance*, 21.

deliverance. Eventually, I plan to host healing and deliverance services regularly at the church that individuals can call for an appointment or merely stop by during the service. As of this writing, two individuals await an appointment to meet. One individual is dealing with drug addiction while the other deals with cutting like the lunatic in the Bible.

Implementation

Two weeks prior to holding the conference, I traveled to Kisi, Kenya in Africa to meet with Apostle Ben Immanuel, a known deliverance minister whom I met on Facebook. On February 6, 2021, our conversation led to a recorded discussion on deliverance. I preface this meeting with this information to explain that some individuals are called specifically to the deliverance ministry, but all Christians can walk in the healing and deliverance power of God. Apostle Immanuel said,

God called me into the healing and deliverance ministry with the scripture Exodus 3:7-8...in this scripture, God called Moses, and with this same text, God begin to tell me “I have seen the affliction of my people and I have heard their cries by reason of their taskmasters, I have come down to deliver them, to take them out of bondage, out of slavery and take them to a place of rest and a land flowing with milk and honey” (Ex. 3:7-8). When God gave me that scripture, God took me to a realm in the Spirit into a bush. In this bush, I saw people hanging from tree’s as if they were about to commit suicide, and I saw people hanging over a fire as if they were being barbecued, the fire kept hitting them, but it was not burning them fully, they were yoking about, screaming and shouting. God took me further and I saw people who were half buried in the ground. Then God took me to a place further into the bush where I witnessed people who were receiving lashes on their bodies. God told me “all of these are my people, but the enemy has placed them under bondage, and I want you to go and minister deliverance to them.”

Apostle further stated, that in Obadiah 1:17, the Word of God declares, “Upon mount Zion shall be deliverance” (Ob. 1:17). Zion is the dwelling place of God and thus represents the church. Zion is the Kingdom of God. Apostle Immanuel set up yet another scripture that establishes the need for deliverance in the church by getting these scriptures

in my spirit. He further explained that “deliverance means coming out of impending danger.” After asking Apostle, what do you do about the church when they fail to understand that they need deliverance. He replied, the Bible says, “many people are destroyed for lack of knowledge” (Hos. 4:6). Many Christians fail to know that they need deliverance, which means freedom or liberty; therefore, one must take the position of teaching. Teach as the Holy Spirit guides you to teach, even while the teaching is going forth, there will be deliverance.”

The Bible says, “where the Spirit of the Lord is, there is liberty” (2 Cor. 3:17). Apostle reminded me that in the service we had just left, when the Spirit of the Lord came in during the teaching segment, people begin to fall under the powerful anointed presence of God, and some of the people began to scream and fall out as the demons within them begin to manifest. We must lead the people into the presence of God. Acts 3:20, says “that times of refreshing may come from the presence of the Lord” (Acts 3:20). Therefore, the conference was all about teaching, starting with worship and then teaching on the Holy Spirit as healer while progressively adding teachings on deliverance. The focus was teaching!!!

The first day of the conference took place on Friday, February 26, 2021, from 7:00 p.m. until 9:00 p.m. via a Zoom call. There were nine participants. Four of the participants —two which were pastoral friends—could not attend both days; therefore, those four are not calculated into this study. All of the participants signed a consent form. The five participants consisted of one Caucasian and four African Americans. The ages ranged from thirty-seven years of age to sixty-three. Forty percent of the attendees were male with 60% being female. The education ranged from two participants being high

school graduates, two participants with some college, and one participant at the end of matriculating through Samuel DeWitt Proctor School of Theology to obtain a Master of Divinity degree. All the participants have children.

I gleaned the lesson from the book called *Empowered: A School of Healing and Impartation Workbook* written by Apostle Randy Clark, the leader and founder of Apostolic Global Awakening Ministries. This book leads leaders and laypersons alike through the scriptural methods to break free from oppression. The *Empowered* workbook utilizes Matthew 10:5, 7-8 as one mandate to compel believers to walk in their “Kingdom of God power.” Matthew 10:5, 7-8 declares,

And when he had called His twelve disciples to Him, He gave them power over unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of diseases... These twelve Jesus sent out and commanded them, saying, “as you go, preach, saying, ‘The kingdom of heaven is at hand.’ Heal the sick, cleanse the lepers, cast out demons. Freely you have received, freely give” (Matt. 10:7-8).

This session utilized chapter three of *Empowered: A School of Healing and Impartation Workbook* entitled “The Biblical Basis for Healing” to help teach “a solid Biblical basis for the Ministry of Healing as it relates to the nature of God, Messianic Prophecy, the Covenant and the Atonement in the Kingdom and the Scope of Healing.”⁵ The goal was “to receive Faith for Healing through the message as it is taught and to respond to the anointing of God.”⁶ The conference utilized most of the chapters in the *Empowered* workbook and discussed the “The Scope of Healing,” “The Basis for Healing,” “The Covenant,” “The Atonement,” and “The Kingdom” in conversation with scripture. For example, for the “The Atonement,” the session utilized Matthew 8:16-17 and Acts 4:10.

⁵ Randy Clark, *Empowered: A School of Healing and Impartation Workbook* (Mechanicsburg, PA: Network of Global Awakening, 2017), 29.

⁶ Clark, *Empowered*, 29.

For “The Kingdom” teaching, the scriptures were Luke 10:9 and Luke 17:21. The lesson on “The Model for How to Clearly Respond to Healing: Peter’s Humility” used Acts 4:9-10. Peter gave all the glory to God. The session greatly expounded upon chapter five of *Empowered* and unpacked a breakdown on having a kingdom mindset.⁷

On day two, a Saturday morning, the session expounded upon deliverance as the session lasted from 10:00 a.m. until noon. Demonic forces fought against this day by repeatedly dropping my Zoom sessions. The participants rejoined the Zoom sessions every time. This session utilized the *Empowered* workbook “to gain Biblical understanding of the spiritual world as it relates to origin, nature and the hierarchy of Satan and his demonic host, their operation and relationship to sickness.”⁸

I used chapter ten of *Empowered* to discuss the “Basics of Deliverance,” and participants gleaned from scriptures that explained “how and where demonic attachment takes place. To understand how to remove demonic attachment, and how to prevent further demonic attachments.”⁹ This session also explained how demons look for authority to attach themselves to believer’s body, soul and spirit. This knowledge of the need to guard our spirits, souls, and bodies drove a recent sermon on 1 Thessalonians 5:23 which states, “Now may the God of peace sanctify you entirely, and may your spirit, and soul and body be preserved complete, without blame at the coming of the Lord Jesus Christ” (1 Thes. 5:23). Apostle Paul reminded the Thessalonians to preserve their spirits, souls, and bodies or to “be watchful because the day of the Lord would come like a thief

⁷ Clark, *Empowered*, 29.

⁸ Clark, *Empowered*, 79.

⁹ Clark, *Empowered*, 89.

in the night” (1 Thes. 5:24). The Greek word for entirely is *ex olokirrou*, which means wholly, completely, utterly, or perfectly.¹⁰ This one word is so important because many Christians have demonic oppression, but due to ignorance regarding the subject of deliverance, Christians typically negate the fact that Christians can be oppressed by demons; not possessed but oppressed.

Our opening scriptures given by Apostle Ben Immanuel spoke to this dilemma in Exodus 3:7-8 when God called those oppressed “[God’s] people.” In Obadiah 1:17, God says “upon Mount Zion shall be deliverance” (Ob. 1:17). We understand that Mount Zion means the kingdom of God, and now 1 Thessalonians 5:23 with one word entirely or *ex olokirrou*, we note that complete deliverance is necessary for Christians. Also, the text that Alexander Pagani uses in his book, *The Secrets to Deliverance*, uncovers that “God told the prophet Ezekiel that there were idols hidden behind walls in the temple” (Ez. 8:7-9). The Bible says, “our bodies are the temple of the Lord” (1 Cor. 6:19). God taught the need for deliverance for Christians who are oppressed.

The participants were mostly quiet throughout the teaching, but on day two we began the session with participant number two saying that they told their daughter about the Friday night session. After listening to the teaching, the daughter—a teenager—accepted Christ into her heart. Soon she will be baptized. The parent was so elated, because this child saw in the spirit realm—particularly demons—but never understood that discernment is a gift from God that when utilized appropriately is one of the most powerful gifts a Christian can possess. Everyone on the line, rejoiced at the news of her

¹⁰ Strong, *Strong’s Exhaustive Concordance*, 51.

salvation. This news gives me hope that the study and teaching will bring deliverance as others begin to understand spiritual matters.

This led to explaining the need for Christians to deal with the need for deliverance from things that we tucked away or hide within our temples. I taught this lesson from Chapter thirteen of *Empowered* on “Breaking Free.” The lesson unpacked the following topics: “Understanding the gift of discernment. How to recognize the difference between natural and demonic mental and physical afflictions. What questions to ask during a deliverance, and how to rebuke a demon and command it to go.”¹¹

Peter J. Bellini’s book *Unleashed!: The C1-13 Integrative Deliverance Needs Assessment: A Qualitative and Quantitative Probability Indicator* has a needs assessment that this session discussed. Particularly, the session dealt with Bellini’s section on “Inventory of Prior Treatment of the Problem.” This section suggested that,

Since deliverance is a means and a subset of healing; it is often helpful to think of deliverance in terms of wholeness and health. Issues of health are often treated wholistically and comprehensively from an integrated approach that affords the best resources from faith and science. Thus, it can be helpful and effective to approach certain problems and issues with multiple types of treatment that impact, body, mind, as well as emotions and spirit.¹²

Bellini provides a survey designed to uncover what other forms of treatment have been utilized to heal. For example:

___Repentance.	What type?	How Long?	Results
___Medical	What type?	How Long?	Results
___Counseling	What type?	How Long?	Results
___Support Grp	What type?	How Long?	Results
___Prison/Jail	What type?	How Long?	Results
___Sleep	What type?	How Long?	Results
___Medication	What type?	How Long?	Results

¹¹ Clark, *Empowered*, 113.

¹² Peter J. Bellini, *Unleashed!: The C1-13 Integrative Deliverance Needs Assessment: A Qualitative and Quantitative Probability Indicator* (Eugene, OR: Wipf and Stock Publishers, 2018), 91-92.

This survey nor its composer minimizes the other sources utilization as a means of help. This assessment uncovers the depth that the individual has already sought guidance to deal with their oppression in order to ascertain how long and what other helps did not work. This guides where the deliverance session can begin.

The Ten Point Checklist (True or False)

Are you confessing sin, repentance and forgiveness and participating in worship?
 Any attempts to praying and warfare that are not breaking the cycle of sin?
 You sense a demonic influence in your life?
 You have visited a therapist or mental health professional?
 You have addressed your beliefs and practices, especially questionable ones?
 Leadership discerns demonic presence and influence in your life?
 Treatments with diets, rehab, exercise or recovery groups are not working?
 You feel helpless in one area or another and struggle to do daily functions?
 You have seen professionals including Pastors about your problems?
 After trying other means, deliverance is seen as a last resort?¹³

Bellini declares that,

There are no formulas, metrics, or scientific test to discern with absolute precision the presence of demonization. Detected demonization is a spiritual process. One can discern demonization from scripture, the Holy Spirit, and the fruit in one's life. However, the spiritual process can be aided by a qualitative analysis of behavior as well as a cross-evaluation with other disciplines in the hard and soft sciences such as general medical practice, psychiatry, or clinical therapy. The above inventory is a tool to assist the spiritual discernment process by working in concert with other professional fields while analyzing behavior that is considered sinful and possibly demonic according to Christian scriptures.¹⁴

At the end of the two days of teaching, all the participants repeated the following empowering declaration from Bellini's book, *Unleashed* called, "The Identity Statement":

I am a child of the King. I am a co-heir with Jesus. All Jesus brought and paid for is my inheritance. I am united with Jesus. I have been crucified with Christ. I died with Him. I was buried with Him. I was raised with Him. I am seated with Him in the heavenlies, far above all rule, all power, all authority, and above every name that is named, not only in this age, but also in the one to come. Therefore, I carry the authority of Christ. I have authority over sickness, over sin, over the flesh, over demons, and over the world. I am the salt of the earth. I am the light of the

¹³ Bellini, *Unleashed*, 92-93.

¹⁴ Bellini, *Unleashed*, 95.

world. I will displace the darkness. I have the full armor of God, the helmet of salvation, and the sandals of peace. I take up the shield of faith, and the sword of the Spirit, for the weapons of my warfare are not fleshly. They are divinely powerful to tear down the strongholds of darkness. I can do all things through Christ, because greater is He who is in me than he who is in the world.¹⁵

This recitation was powerful. Many repeatedly shouted “Amen!”

Summary of Learnings

Learning what each participant gleaned from the session brought elation to my soul, driving me to continue this quest to teach on God’s healing and deliverance ministry. To aid in summarizing what the participants learned, they took a post-survey (Appendix D) and I asked the participants what they learned during the session. Specifically, I asked the participants: What did you learn from the Healing and Deliverance session? What will you do with what you learned during the session? How do you know you are less afraid than you were prior to the session?

Participant number two—a female—reported that she “knows that demons are real, and that people can truly see these demons.” She stated that she was reminded that she “could plead the blood of Jesus and take authority given by God over them.” She said,

When I was young, I would go out and hang in the streets until I got hooked on drugs. My husband did not know I was on drugs. My mother was a religious woman, but like a Madea mom.¹⁶ I got pregnant while on drugs. I smoked crack. One day when I came home really late; (sic) after 1 a.m. in the morning, my mother beat me with a broom stick until I fell on my knees and went into labor. While I was giving birth to my child, drugs were found in my system. They made me give up my child because of the drugs in my system. I wanted my child back, so I gave up drugs. But that demon came kept coming after me. One night I had a dream that I was on a plane with demons walking up and down the aisles. These

¹⁵ Bellini, *Unleashed*, 95.

¹⁶ Madea is a militant black film character who fails to take any mess.

demons had pipes. What was in the pipes was crack cocaine. If I looked left or right, I saw demons with pipes in their mouths. I turned to look at one demon's face. The demon said, "you want some?" I said, No! The demon said, "I'm gonna get your son." I woke up. At this point, I had stopped using drugs. Satan was trying to get me back. For a season, while I was not doing drugs, I would smell the pipe (crack). And I would rebuke those demons. I did this until it stopped.

We must note that it was the nose gate, the use of a smell that previously brought her pleasure, that was utilized to attempt to pull her back into the sin. Due to this incident and others, participant number two stated that she does not have any fears of the healing and deliverance ministry. Participant Three learned that Christians can be oppressed, but not possessed. This participant said,

This makes sense to me now, why so many Christians are still struggling. I am less afraid of the healing and deliverance ministry because, I know it can bring healing. Knowing that Christians can be oppressed is crucial to the deliverance ministry. There are many Christians who cannot fully comprehend how they attend church regularly, serve on various ministries in the church and are still hurting and sinful. Knowing that Christians can be oppressed but not possessed is a piece of bible knowledge that needs to be screamed from the mountain tops. My fears have not been removed completely, but I now know what I am dealing with and that God's desire is to completely heal and deliver God's children.

Participant Four—a female—stated, "I learned a lot, I have a lot of notes." She added that "she did not think that she was 'called' to something like deliverance, but I am more aware of how the enemy is operating and how to stop him." She reported not being terrified because of an experience she had at First Baptist Church in Clifton Forge, with me. She said,

Do you not remember years ago, a young man was receiving counseling from you in your office while the choir was rehearsing in the sanctuary? A demon manifested in him as he began to scream and beat on the furniture damaging your closet door. The choir members tried to run in to help you, but you made most of us leave, and you allowed a few of us to stay with you. You talked to us afterwards, reminding us that we must be rooted and grounded in the word to deal with demons. I became rooted and grounded after this because, I studied to understand demon possession after that day. The information that I will cherish from the conference is understanding the various gates that the enemy uses to gain

or regain access to its prey. I already knew the significance of guarding gates, but I did not know that some spirits could still be buried in hidden areas within my soul. This information is valuable. My fears continue to decrease, and I feel more empowered to handle, the enemy.

Participant Five reported the following:

I have been experiencing what I call premonitions with demons in them most of my life. Once, I had a dream of an ocean with a cross above the ocean. There was a man in black standing with a cane wearing a black robe. I could not see his face. I heard something telling me that “the soul hates heaven.” My stepfather did not believe in heaven. I felt like something was telling me someone was going to die, and that soul would not go to heaven, because he did not believe in God. I believe this man in the black robe was speaking of my stepfather, because soon after this, my stepfather shot himself and died. I have been troubled about not knowing what to do with these premonitions most of my life. The premonitions use to scare me when I was a kid. As I have gotten older, I realize most of what I see is not always “monsters,” but premonitions of what can come to pass. I am not afraid now. Sometimes, the premonition is good. Once while I was in church, I saw a premonition of a woman on her knees at the altar while the preaching was going on. I knew this woman. She was not physically at the church service. I went to visit her after the services only to learn she was crying out to God because she was considering an abortion. I told her what God showed me. I was able to convince her to not to abort the baby. This child is alive today. This premonition made me feel good, but when I told people after my stepfather died, what I had seen in the premonition, I got blamed for his death. So, I do not like having these experiences. But I am not afraid. I see evil things regularly. But I am not afraid, I have seen them all of my life.

This participant has no fears of the evil she experiences, but she also has no spiritual concept of what to do with her “gift.” We had a luncheon later to talk about her gift and how God could use her with it. She has been a member for the full twelve years that I have served as the Senior Pastor, but we are just now assessing the gift at a greater degree. This is mostly because I learned more and because I am more aware of the need for more Christians to be present in the ministry who have the gift of discernment to deal with demons.

Conclusion

Holding the project on the computer via Zoom limited the project. The inability to meet in person minimized the teachings. The prayer at the end, met with the participants joining in, but no visible sign of a move of the Holy Spirit. The participants were also muted during most of the session; and therefore, I believe this hindered their belief that they could speak. The time was also reduced because being confined to the house due to COVID-19 reportedly caused a lot of depression. Therefore, this helped me to secure some participants. Not meeting in person also hindered my ability to flow in a teach and impart format. The plan initially was to have an impartation session at the end of each the day's session. Failing to meet in person prevented this follow-up of teaching with an impartation session via "laying on of hands."

The Bible mentions this special or ceremonial laying on of hands. What is now called "impartation" is listed as one of the six teaching in the first covenant: repentance from dead works, instructions about washings, the resurrection of the dead, eternal judgment and "the laying on of hands" (Heb. 6:1-2). I learned that the laying on of hands is biblical, but not necessary. In Numbers 27:18, God instructed Moses to lay hands on Joshua to commission him formally as the new leader of the nation. Persons use the laying on of hands during the church age as a passing of a blessing to a leader and upon others.¹⁷ Jesus often laid hands on those whom he healed. The Bible declares, "And he could there do no mighty work, save that he laid his hands upon a few sick folk" (Mk. 6:5). The Lord had me experience God's liberating ability of healing and deliverance

¹⁷ David Mathis, "The Laying on of Hands: A Precious (and Misunderstood) Means of Grace Today," last modified February 9, 2018, Desiring God, <https://www.desiringgod.org/articles/the-laying-on-of-hands>.

without human hands in Africa. There was limited laying on of hands. God is Spirit; God has no need of our assistance, but God can, and often will, utilize people to deal spiritually with others.

The project exceeded my expectations in uncovering the fears of the move of the Holy Spirit in healing and deliverance. I observed fear first after extending the invite to join the session, which was broad, but the response was limited. This means, there are not many opportunities to increase knowledge on the subject matter. I received a call as of this writing in which the individual simply began discussing how a church in the area fails to believe in tongues (which means, they negate all the works of the Holy Spirit today). The conversation centered around admonishing me to continue to teach on Holy Spirit because ignorance kills the church. The Bible states that, “The heart of the discerning acquires knowledge, for the ears of the wise seek it out” (Prov. 18:15). Prayerfully, more teaching will go forward, and believers will seek out such teaching.

An invitation to present my dissertation work during the Virginia Baptist State Convention’s (VBSC) May 2021 session gives me hope. This convention has 650 churches enrolled as members of the convention. The session will be held via Zoom. Having the session via Zoom can be a positive development because everyone will listen to the teaching in the safe spaces of their own homes and can begin to privately investigate any fears, they may have. While Zoom sessions can hinder in some areas, watching the teaching via Zoom allows seclusion while learning about a subject matter that causes consternation. Due to COVID-19, this session will be pre-recorded, and I only have thirty-nine minutes. Therefore, a concise session beginning with the Bible verses explaining how Christians can be oppressed will be the thrust of the presentation. The

participants of the two-day conference responded heavily to having this scriptural breakdown on oppression in Christians during the conference. Prayerfully, this opportunity with the VBSC will open a window to travel about not only to Baptist churches, but all denominations to expound on the subject matter.

I am confident that God ordained me to walk in the healing and deliverance ministry today more than ever. Several years ago, after enrolling in United Theological Seminary to pursue my doctorate, my heart rejoiced as I searched the course of study and found the Randy Clark Scholars course. I was unsure of my doctoral focus prior to the search. Hungry to glean all the knowledge of the subject matter on deliverance for school led me on a journey to a deliverance conference in Trinidad and Tobago, where the host called me out to “lay hands” upon me. The Lord had Apostle Nigel Lewis, who now is the Chancellor of a School of Deliverance in Trinidad and Tobago called Shiloh Bible Institute, to prophetically declare, “that God has called me to the deliverance ministry.” He prophesied, “that many are called to this ministry, but you have been ‘marked’ for the Deliverance Ministry by God.” The Lord let me know that day that he would send people to sow spiritually into my life. Apostle Nigel Lewis, Apostle Randy Clark, and Apostle Ben Immanuel are just a few of those powerhouse ministers that walk in this gifting who sowed spiritually into my life.

I know that the door to begin traveling around the world teaching, preaching, and laying hands on the oppressed and possessed was opened. Once I begin to disclose the subject of my dissertation, people began to call me to perform exorcisms in their homes. In one home, the woman practiced necromancy, which is speaking with the dead. She lost a child tragically. After a while, her home began to manifest destructive behavior

throughout including footprints on the walls, things turned over, and destroyed with no physical person present. At first, she thought she truly dealt with her angry child, but as the destruction increased, she finally sought some help from a pastor friend who contacted me. I performed a house cleansing, but the door was reopened, until we explained to her that this was not her child—it was a demon. Her home is finally free of this evil spirit. Demons are real.

Those who negate this truth that demons are real are afraid of anything dealing with the subject matter; and many fail to believe that people experience demonic encounters. However, I believe now more than ever as I get more and more calls asking for prayer as they or a family member experiences demonic activity. I had a call in which an adult child told the parent that the child saw a demon standing at the foot of their bed regularly. So why start with the temple text? The church needs deliverance, not just the sinner. The church needs to cast out of their temple anything hidden. Jesus demonstrated the need to cast out evil right on the temple steps.

I know more than ever before that because I am only the “carrier” of the gift of healing and deliverance and not the giver of the gift, that God is now ready to thrust God’s daughter out into the world to teach the church about healing and deliverance. This child of God is no longer afraid of what others think about my assignment. This doctoral journey blessed my life tremendously and prayerfully, God will use me mightily in God’s Kingdom work.

APPENDIX A
TELEPHONE RECRUITMENT SCRIPT

Telephone Recruitment Script

Hello,

This is Roslyn C. Thomas. I am currently working on my Doctorate at United Theological Seminary in Dayton Ohio. I have chosen to do a study on the fears that believers have on the move of the Holy Spirit.

I need at least 3 to 5 individuals to participate to be a legitimate Qualitative Study.

The Study will be done via a two-day conference call via Zoom. The dates are February 26th thru February 27th.

The time will be from 7p.m. TIL 9 p.m. Friday and 10 a.m. TIL 12 noon Saturday.

You will be asked to complete a project consent form and answer a questionnaire on your religious beliefs. All information will be confidentially sealed in a numbered envelope that will be mailed to your address. Please return the document in the self-addressed envelope. Do not include your personal information on the documents unless directed to do so.

A specific survey regarding your doctrinal and spiritual beliefs regarding the Holy Spirit must also be completed. This information will be placed in a separate sealed unlabeled envelope. This data will be aggregated into a report for my studies.

Thanks for agreeing to participate.

APPENDIX B

INFORMED CONSENT DOCUMENT

INFORMED CONSENT DOCUMENT

Student Researcher: Rev. Roslyn C. Thomas, MDiv.

Title of the Project:

Examining the Fears of the Healing and Deliverance Ministry: A Qualitative Study in an African American Baptist Church.

This document is to confirm your desire to participate in a United Theological Seminary, Dayton Ohio, students (Roslyn Thomas') Doctoral Studies research project.

Purpose of the Project:

To remove the fears of Believer's in the power of the Holy Spirit's ministry of healing and deliverance.

Participant Expectations:

All Participants will be asked to complete a survey at the beginning and at the ending of a two-day (2) event.

Participants will be asked to receive an impartation prayer at the end of each event day.

Time required:

2 hours each day (Total time 4 hours)

Risks:

Fears might be exacerbated rather than abated.

Signature

Date

APPENDIX C
PRE-SURVEY QUESTIONNAIRE

PRE-SURVEY QUESTIONNAIRE

1. Are you saved and believe in Jesus Christ as your Savior?
2. How long have you been saved?
3. Have you been water baptized?
4. Have you been Holy Ghost baptized?
5. Do you believe there are two separate baptisms?
6. Do you believe Christians can be oppressed by demons?
7. Do you believe Christians can be possessed by demons?
8. Have you ever personally experienced a supernatural healing?
9. Have you witnessed a live healing during a church service?
10. Do you believe in the Deliverance Ministry?
11. Have you ever witnessed a Deliverance before?
12. Have you personally experienced a deliverance?
13. Can you quote scriptures that declare God is a Healer?
14. Can you quote scriptures that declare God is a Deliverer?
15. How did you learn about this conference?
16. Have you personally experienced a supernatural healing?
17. Do you have any fears regarding the healing/deliverance ministry?

Please list those fear:

State your age, marital status and educational level achieved.

Methods used to test my hypothesis will be:

Surveys on current knowledge of Holy Spirit

A Time of Impartation

APPENDIX D
POST-SURVEY QUESTIONNAIRE

POST SURVEY QUESTIONNAIRE

Student Researcher: Rev. Roslyn C. Thomas, MDiv.

United Theological Seminary, Dayton Ohio Project

Title of Project:

Examining the Fears of the Healing and Deliverance Ministry: A Qualitative Study in an African American Baptist Church

1. Do you believe there is a need for more knowledge on God as Healer?
2. Do you believe there is a need for more knowledge of God as Deliverer?
3. Do you believe that Christians can be oppressed by demons now?
4. Do you know scriptures that say God is a Healer?
5. Do you know scriptures that say God is a Deliverer?
6. Have you been Holy Ghost baptized?
7. Do you still have any fears regarding the healing/deliverance ministry?

Please list why you do still have or no longer have these fears?

State your age, race, marital status and educational level achieved.

All information is confidential.

Thanks for participating in the conference.

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